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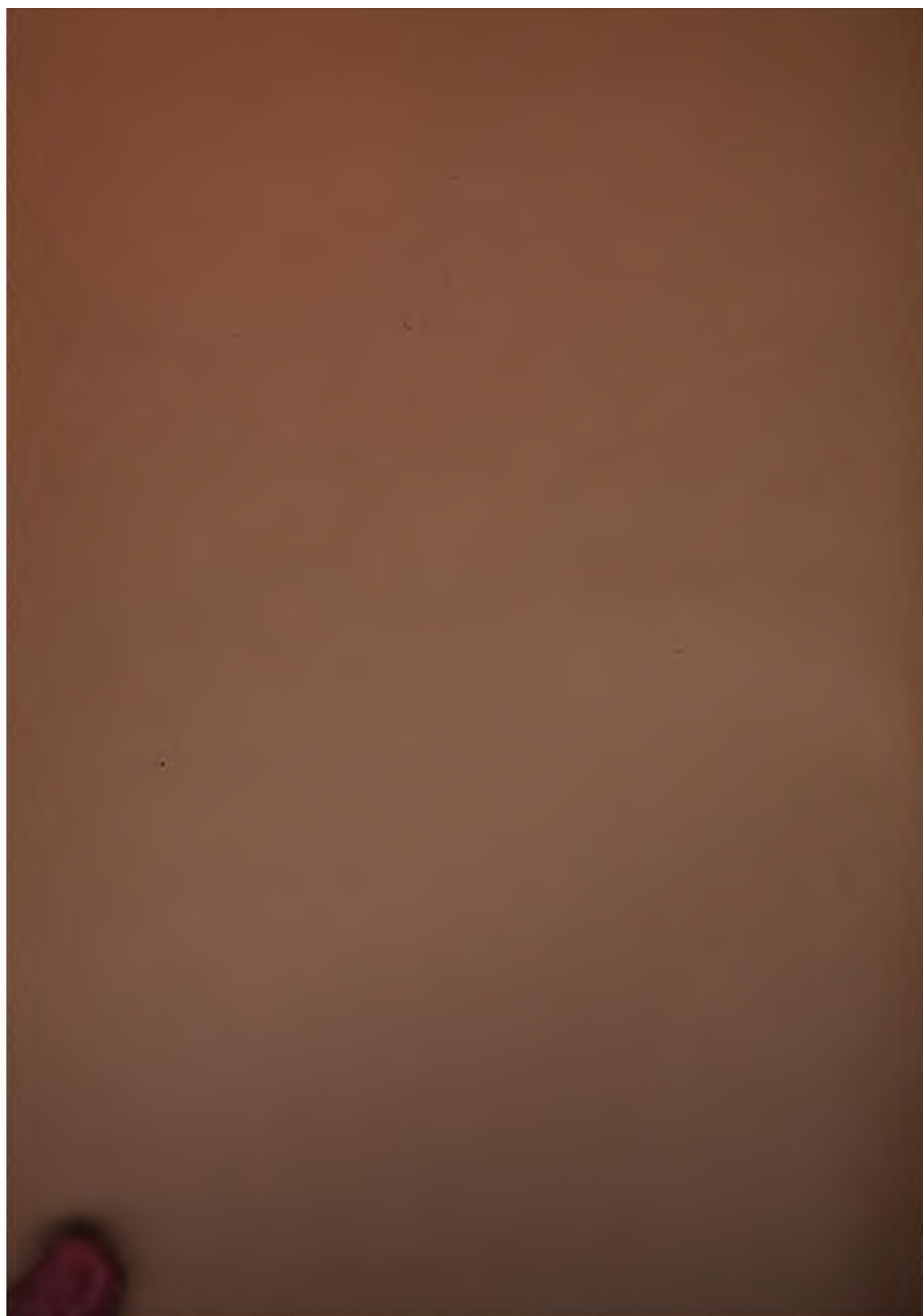


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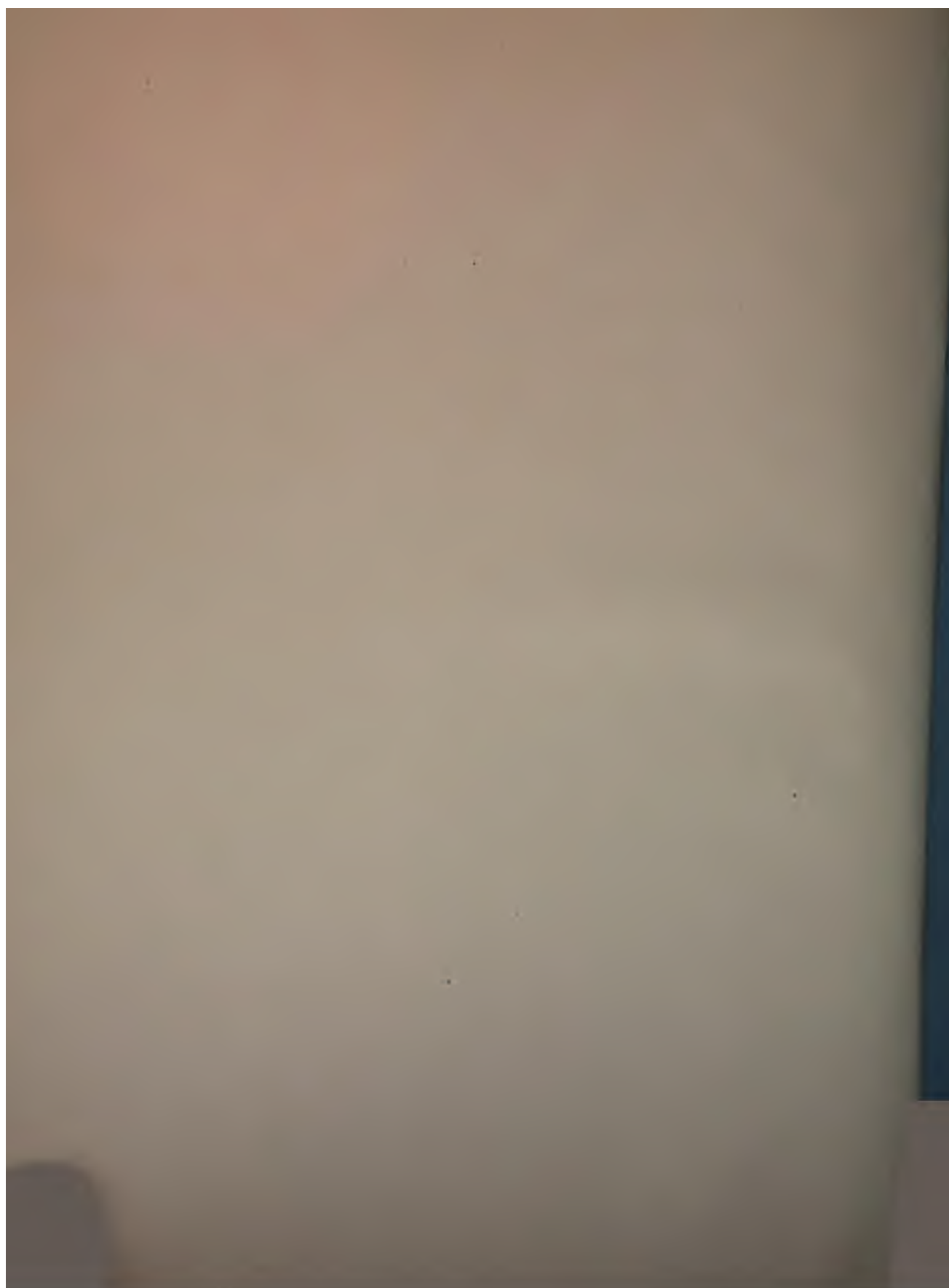
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A  
PALESTINIAN SYRIAC LECTONARY

CONTAINING LESSONS FROM

THE PENTATEUCH, JOB, PROVERBS,  
PROPHETS, ACTS, AND EPISTLES.

London: C. J. CLAY AND SONS,  
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f 75<sup>a</sup>



f 74<sup>b</sup>

From a photograph by Margaret D. Gibson

PALESTINIAN SYRIAC LECTIONARY

Deut. xi 7—10<sup>a</sup>

To face title page

STUDIA SINAITICA No. VI.  
A  
PALESTINIAN SYRIAC LECTIONARY

CONTAINING LESSONS FROM  
THE PENTATEUCH, JOB, PROVERBS,  
PROPHETS, ACTS, AND EPISTLES  
*Bible. Selections. Syriac.*

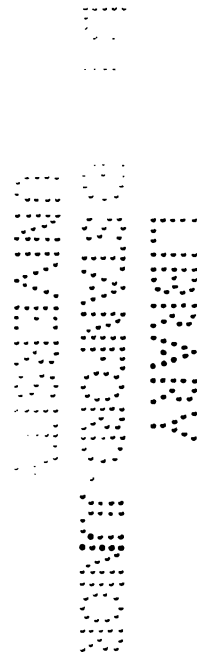
EDITED BY  
AGNES SMITH LEWIS

*WITH CRITICAL NOTES BY*  
PROFESSOR EBERHARD NESTLE D.D.

*AND A GLOSSARY BY*  
MARGARET D. GIBSON

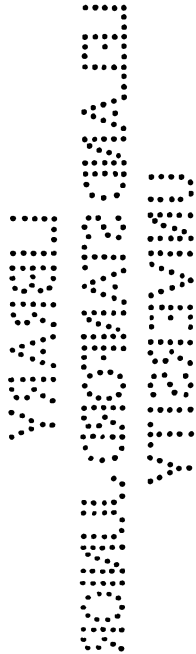
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1897  
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102538



# CORRIGENDA.

page line

ωνιαῖος

βήs

ut Is.

Mrs GIBSON regrets that the Corrigenda enclosed escaped her notice before the publication of the Glossary to the *Palestinian Syriac Lectionary*, Studia Sinaitica, No. VI.

9

after

cii 2 for ~~ⲙⲉⲗⲓⲛⲁⲟ~~ read ⲙⲉⲗⲓⲛⲁⲟ

ciii 6 for γένεσις read βιβλος

cxxv 2 for δόξα read κάλλος

cxxvi 15 for ~~ⲕⲙⲁⲟⲕⲃ~~ read ⲕⲙⲁⲁⲃ





# CORRIGENDA.

page	line		
lxxix	1	for <b>ⲙⲉⲕ</b>	read <b>ⲙⲉⲕ</b>
	20	„ <b>ⲓⲁ</b>	„ <b>ⲓⲁ</b>
	23	„ <b>ⲁⲥ</b>	„ <b>ⲁⲥ</b>
	25	„ 18	„ 17
lxxx	19	„ <b>ⲟⲣⲟⲥ</b>	„ <b>ⲟⲣⲟⲥ</b> <b>ⲙⲉⲧⲁⲓⲟⲛ</b> <b>ⲙⲉⲧⲁⲓⲟⲛ</b>
	26	„ <b>ⲙⲉⲕ</b>	„ <b>ⲙⲉⲕ</b>
lxxxii	11	„ 39	„ 7
lxxxvi	6	„ <b>ⲙⲉⲕ</b>	„ <b>ⲙⲉⲕ</b>
lxxxvii	16	„ <b>ⲙⲉⲕ</b>	„ <b>ⲙⲉⲕ</b>
	26	„ <b>ⲙⲉⲕ</b>	„ <b>ⲙⲉⲕ</b>
lxxxix	22	„ 123	„ 133
xc	26	„ <b>ⲙⲉⲕ</b>	„ <b>ⲙⲉⲕ</b>
	28	„ <b>ⲓⲟⲭⲩⲱ</b>	„ <b>ⲓⲟⲭⲩⲱ</b>
xcii	26	„ 7	„ 8
xciii	16	before (p. 117) add	Is. 53. 6
xciv	17	om. <b>ⲡⲁⲣⲉⲭⲱ</b> .	
xcv	5	for 17 read	13
xcvi	8	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
xcvii	9	before <b>ⲙⲉⲕ</b> add	<b>ⲓⲁ</b>
	24	for Eph. read	Heb.
xcix	17	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
c	18	om. <b>ⲙⲉⲕ</b> , for <b>ⲭⲁⲣⲓⲥ</b> read	<b>ⲭⲁⲣⲓⲥ</b>
ci	last line,	after Is. 60. 20 add	<b>ⲓⲁⲓⲟⲥ</b>
cii	2	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
ciii	6	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>

page	line		
ciii	27	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
cx	27	after <b>ⲙⲉⲕ</b> add	<b>ⲓⲁⲓⲟⲥ</b>
cx	7	for 35 read	36
cxii	30	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
cxiv	10	om. <b>ⲡⲁⲣⲉⲭⲱ</b> .	
cxv	13	om. 11	
	last line	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
cxviii	21	after <b>ⲙⲉⲕ</b> add	<b>ⲓⲁⲓⲟⲥ</b>
cxix	17	Job 21. 28 has	<b>ⲙⲉⲕ</b> , <b>ⲓⲁⲓⲟⲥ</b>
	28	after Is. 11. 11 add	<b>ⲓⲁⲓⲟⲥ</b> , but Is. 11. 16 <b>ⲙⲉⲕ</b>
cx	2	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
	11	after Is. 35. 2 add	<b>ⲓⲁⲓⲟⲥ</b>
	26	for <b>ⲙⲉⲕ</b> (2°) read	<b>ⲙⲉⲕ</b>
cx	20	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
cxii	5	om. 16	
	13	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
	26	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
cxiii	13	for 57 read	7
	24	for 4 read	2
	29	remove <b>ⲙⲉⲕ</b> to next line, after	Rom. 12. 7
cxiv	11	for Is. 9. 9 read	Is. 9. 10
	27	after Joel 2. 24 add	<b>ⲓⲁⲓⲟⲥ</b>
cxv	2	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>
cxvi	15	for <b>ⲙⲉⲕ</b> read	<b>ⲙⲉⲕ</b>

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## INTRODUCTION.

THE manuscript from which this text has been copied was acquired by me in the spring of 1895 whilst I was passing through Cairo on my way to Mount Sinai. I first saw it in the hands of a dealer, who had been sent, I cannot say recommended, to Mrs Gibson and myself by a learned Syrian gentleman, resident in Egypt. I had then been working for two years at the two Palestinian Syriac Lectionaries of the Gospels on Mount Sinai, one of which had been discovered by myself in 1892, the other by my friend, Dr J. Rendel Harris, in 1893<sup>1</sup>. There is an old Book which says, "to him that hath shall be given," and thus when my eye fell on the names of Paul the Apostle and of Amos the prophet in the rubrics I was seized with an irresistible longing, and ten minutes later the volume had become my own property.

I was unable to guess, even approximately, the date of my newly found treasure, for the last ten leaves, one of which doubtless contains the colophon, had been given away, one by one, by the dealer to various people who regarded them only in the light of curiosities. This is borne out by the fresh appearance of the rents.

My first care was to write out a summary of its contents, and these revealed the fact that I had become possessed of many interesting portions of the Old Testament text not hitherto known in Palestinian Syriac, as well as some from the Acts and from St Paul's Epistles, so that the little manuscript would surely prove to be unique of its kind. I had some misgivings as to whether or no it had been honestly come by, whether in fact it did not form part of a theft of MSS. which had recently taken place from the Convent of St Catherine. I therefore took care to describe it exactly to several of the Sinai monks, including Father Euthymius, who

<sup>1</sup> The text of one of these Lectionaries, with a collation from the other and from the Vatican one, is in course of preparation, and will be published in a few months by Messrs Gilbert and Rivington.



was sub-librarian for many years under the late lamented Father Galaktion, and who knows the Library better than any of his brethren. They all assured me, independently of each other, that nothing resembling it had ever been seen in the Convent. Nevertheless I do not accept implicitly the story told by the dealer, and embodied in the receipt he gave me, that it had been an heirloom in a Syrian family, who had emigrated to America from the village of Rashif in the Lebanon, and who had parted with it for the sake of their passage-money. I have made every endeavour to discover the missing leaves, but hitherto without success. My justification for putting the Lectionary into *Studia Sinaitica* is that I picked it up, like a pebble, on the rugged path which leads to the Convent.

*Description of the Manuscript.*

The volume is very small, measuring only  $5\frac{3}{4}$  inches by 4 inches. The writing is in one column, and there is no appearance of ruled lines, vertical or otherwise. There are 14 or 15 lines of writing on each page, and 228 leaves, not including the 12 which are missing. The leaves are divided for the most part into quires of eight, numbered with Syriac letters. The tenth quire, marked *yod*, apparently contained six leaves only, and its fifth leaf has been torn out. If it contained eight leaves, then three are missing, and with them the rubric to a fresh Lesson, for the blank in the text Job xi. 10<sup>b</sup>—20 could not have occupied more than one leaf. The fourteenth quire, marked *nun*, has ten leaves, the fifteenth quire is marked with a final *nun*, and the sixteenth with a *semkath*. The last existing quire is marked with a ܢܐ, and we may assume that it is quire ܢܐ which has disappeared. There are indications that quire ܢܐ may have contained ten leaves, because the usual mark on the verso of its eighth leaf is wanting and because the binding cord still encloses a fraction of two additional leaves along with it. The seventeenth quire is marked with a ܐ, the eighteenth with a ܕ. The second leaf of the nineteenth quire is wanting, but it has been replaced by a blank vellum leaf. This mutilation is evidently of much older date than the others. A reference to page 98 will shew that there is a record of this in Karshuni.

The binding has disappeared, though part of its inner shell, composed of paper leaves pasted together, remains at the beginning of the book. The vellum is good without being of excessive fineness.

A noticeable fact is that the rubrics are in Syriac, though a few Karshuni words occur in that to Lesson 34. This points, I think, to an older date than that of any of the Gospel Lectionaries now extant, even to the time when Syriac held its own against Arabic as a spoken tongue; perhaps even to a time when its sway was undisputed. Any argument from the handwriting is beset with the initial difficulty that there is so little to compare it with. It is not so stiff as that of the Sinai Lectionary B of the Gospels, nor so upright as that of C. It has more resemblance to that of the Vatican Lectionary A, found by St. E. and J. S. Assemanus. But its character is much more regular, the final *nuns* are heavier, and the *gimels* have more sweeping tails.

The excellent facsimile, reproduced from a photograph of Mrs Gibson's by the Cambridge Engraving Company, obviates the necessity for my pursuing the subject any further.

*Its Origin.*

There can be no doubt that this is a Lectionary which was used by the Malkite branch of the Syrian Church. The origin of the three Gospel Lectionaries, one of which has been known since 1756, and the other two only since 1892-93, and the history of the dialect in which they are written, are both involved in so deep an obscurity that even the scant light which the rubrics of this book throw on them will be highly welcome. It is generally conceded that the dialect is probably that which our Lord spoke, and that which bewrayed Saint Peter. No other form of Syriac comes so near to the language in which the Targums were written, and of these one at least was in oral use in Palestine in the first century of our era. And it is surmised that the Jewish rabbis who fled from "Darum," i.e. from Southern Judaea, after the war with Hadrian, migrated to Galilee, and thenceforward clothed their writings in a Galilean dress<sup>1</sup>. It has therefore seemed proper to call the dialect "Palestinian" rather than "Jerusalem" Syriac.

A suggestion has lately been made that it may possibly be Egyptian. In the "Liturgy of the Nile," recently acquired by the British Museum, and of which an account has been published by G. Margoliouth (Royal Asiatic Society's Journal for October, 1896), we find that in the service

<sup>1</sup> Dalman, *Grammatik des Jüdisch-Palästinischen Aramäisch*, p. 31.

for the rise of the river, one of the three lessons read is that from Genesis ii. 4-19. Dr Rendel Harris called my attention to the fact that in the rubric to Lesson 60 of our Lectionary, containing that very passage, we find the words ܠܚܬܝܒܐ ܕܡܝܐ ܕܢܝܠܐ ܕܝܠܕܐ ܕܡܝܐ ܕܢܝܠܐ, "and again the day of the consecration of the water of the inundation."

I still think that ܠܚܬܝܒܐ may be a mistake for ܠܚܬܝܒܐܝܬܐ, "baptism." Its third letter is not so decidedly formed as I could wish. It certainly resembles a ܐ more than a ܕ; and yet it is not so tall as other ܐ's on the same page. But Gen. ii. 4-19 is a lesson so appropriate to the overflow of the great river which compasseth the whole land of Cush, and the coincidence of this passage being undoubtedly used for the consecration of the Nile water in Mr Margoliouth's Lectionary is so striking, that a question arises as to whether ܠܚܬܝܒܐ may not be a form of the verb ܠܚܬܝܒܐ, "to overflow."

ܐ and ܕ are sometimes interchanged in Palestinian Syriac. This may be observed in my forthcoming edition of the Gospel Lectionaries, e.g.

ܠܚܬܝܒܐ Codd. A and B, ܠܚܬܝܒܐ Cod. C (Mark xvi. 5);

ܠܚܬܝܒܐܝܬܐ Codd. A and B, ܠܚܬܝܒܐܝܬܐ Cod. C (John xix. 31);

ܠܚܬܝܒܐܝܬܐ Codd. A and B, ܠܚܬܝܒܐܝܬܐ Cod. C (Matt. xxviii. 5);

ܠܚܬܝܒܐܝܬܐ Codd. A and B, ܠܚܬܝܒܐܝܬܐ Cod. C (Mark xvi. 6);

ܠܚܬܝܒܐܝܬܐ Codd. A and B, ܠܚܬܝܒܐܝܬܐ Cod. C (Luke xxiv. 7).

ܠܚܬܝܒܐܝܬܐܝܬܐ Cod. A, ܠܚܬܝܒܐܝܬܐܝܬܐ Cod. B (John xi. 18).

ܐ and ܕ are likewise sometimes interchanged in ܠܚܬܝܒܐ Codd. A and B, ܠܚܬܝܒܐ Cod. C (Luke xvii. 12); ܠܚܬܝܒܐ Cod. A, ܠܚܬܝܒܐ Cod. B, ܠܚܬܝܒܐ Cod. C (John xii. 3); and so, I may add, are ܐ and ܕ. ܠܚܬܝܒܐ Cod. A, ܠܚܬܝܒܐ Codd. B and C (John i. 17).

This confusion of sibilants does not often occur, but yet it is logical to conclude that ܕ may also stand for ܐ. I am therefore willing to admit that my Lectionary may be Egyptian by something more than by the accident of its having been bought at Cairo.

If this be so, two theories are possible. First, the very startling one that the dialect is not Palestinian nor Galilean at all, and that the people who used it had their home in Egypt. But the evidence for this supposition is too slight; as it rests on a single doubtful letter; and it is counterbalanced by the fact, that the Gospel Lectionary of the Vatican was written either in the city of Antioch, or near Jerusalem. This, it is true, was in the 11th century, but it points to the survival of the dialect in that district for ecclesiastical purposes, and therefore to the continued existence of a community who had been in the habit of speaking it.

Secondly, that besides the host of Jews who had to fly from both Palestine and Galilee during the fearful oppression under which they suffered at the hands of the Romans during the early centuries of our era, there were Christian Syrians who found a refuge in Egypt and formed settlements there; and that thus in Egypt service-books were written, the same in tongue, though perhaps differing slightly in form, from those of the Malkite Syrians in Palestine.

The question as to whether these Malkites had their chief seat in Palestine or in Egypt is in no wise affected by the discovery of two Palestinian Gospel Lectionaries and of some fragments in the Convent of St Catherine. For though the Sinai peninsula has been the home of many Egyptian solitaries, it was almost as accessible to an Elijah fleeing from the threats of Jezebel, as to a Moses from the face of Pharaoh.

#### *Mistakes in the Rubrics.*

Another curious feature of this Lectionary is the mistakes that occur in some of the rubrics. **ܡܠܟܝܬܐ** in the rubric to Lesson 12, and **ܡܠܟܝܬܐ** in that to Lesson 13 may be merely, as Dr Nestle considers, examples of a transposition of letters which often occurs in foreign names. But what are we to say of Lesson 4 (Rom. ix. 30—x. 10) being labelled as from the Epistle to the Hebrews? Lesson 7 (Ephes. ii. 4—10) as from the Epistle to the Galatians? Lessons 8 and 9 (Ephes. ii. 13—22 and iii. 14—21) as from the Epistle to the Jews? Lesson 10 (Philippians ii. 5—11) as from Timothy? Lesson 11 (Philippians iv. 4—9) as from Romans? Lesson 34 (Titus ii. 11—15) as from an Epistle to Timothy? and Lesson 86 (1 Cor. xv. 1—11) as from the Epistle to the Romans? If the mistakes in the rubrics to Lessons 4, 8 and 9 had stood





text, in the numbering of chapters and verses. They are those of the Oxford edition, whose print is more agreeable to weak eyes than that of the really better one of Dr Swete. In the Index I have followed the order of Books which is most familiar to us, that of our English versions. I have done so by the advice of two very eminent scholars, who find that the scientific diversity observed in recent works results in a considerable tax on their patience.

I am indebted to my sister, Mrs James Y. Gibson, for helping me in the correction of proofs, a task which was much facilitated by our possession of the manuscript, also to Dr Eberhard Nestle, of Ulm, for much valuable advice. To him I have entrusted the task of writing the critical notes which so important an addition to our stock of Biblical documents demands, and for which he is peculiarly well fitted by his intimate knowledge of the Septuagint and of the problems connected with it. My sister has saved me the great trouble of compiling a Glossary, and what is due to the skill and diligence of the printers, speaks for itself.

AGNES SMITH LEWIS.

CAMBRIDGE,

*September, 1897.*

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## CRITICAL NOTES

BY

PROF. EBERHARD NESTLE, D.D.



THE present Lectionary is by far the richest contribution which has been made to the Palestinian Syriac literature and language, since the so-called *Evangeliarium Hierosolymitanum* was published by Count Miniscalchi Erizzo in the years 1861 and 1864, and republished by Paul de Lagarde in 1892. This will be more apparent when we draw up a list of Biblical Texts, which have been at our disposal hitherto, and to which this Lectionary is a valuable addition. We have united both in one list, indicating those texts which are made accessible for the first time by means of the present Lectionary with larger figures, and denoting by the letters *a—e* the earlier works in which the Biblical portions are to be found.

These are the following:

*a.* Anecdota Syriaca. Collegit edidit explicuit T. P. N. LAND. Tomus quartus. Lugduni Batavorum, E. J. Brill, MDCCCLXXV. 4°, pp. 103–294. Fragmenta Syropalaestina, pp. 176–233 of the Introduction. Compare with this volume Theod. NÖLDEKE, Literarisches Centralblatt, 1876, n. 5, 143–148, and E. NESTLE, Theologische Literaturzeitung, 1876, n. 26, 668–671, and the paper of LAND himself, De zoogenaamde hierosolymitaansche of christelijk-palestijnsche Bijbelvertaling, in: Verslagen en Mededeelingen der K. Acad. der Wetenschappen. Afd. Letterkunde. Tweede Reeks, Deel v. bl. 196–208.

*β.* Biblical Fragments from Mount Sinai edited by J. Rendel HARRIS. London, C. J. Clay and Sons, 1890. No. 16, pp. xiv, xv. 65–68. Reproduced (from a transcript by F. Schulthess) in the Anhang (pp. 131–134) of the Idioticon des Christlich Palästinischen Aramaeisch von Friedrich SCHWALLY. Giessen, J. Ricker, 1893. Comp. on the book of Harris,



O. v. GEBHARDT, Theol. Lit. Zeitg. 1890, 24, 589-591, on that of Schwally especially F. PRAETORIUS in the Zeitschrift der Deutschen Morgenländischen Gesellschaft 1894, Vol. 48, 361-367. (There is one difference between the text of Harris and its repetition by Schwally: p. 67, l. 8, , Schwally p. 133, .)

γ. Anecdota Oxoniensia. The Palestinian Version of the Holy Scriptures. Five more Fragments recently acquired by the Bodleian Library. Edited with introduction and annotations by G. H. GWILLIAM, B.D., Oxford, Clarendon Press 1893, 4° (Semitic Series, Vol. I., Part V.). With three facsimiles.

δ. Anecdota Oxoniensia. Biblical and Patristic Relics of the Palestinian Syriac Literature from MSS. in the Bodleian Library and in the Library of Saint Catherine on Mount Sinai. Edited by G. H. GWILLIAM, B.D., F. Crawford BURKITT, M.A. and John F. STENNING, M.A. With three facsimiles, *ibid.* 1896 (= Semitic Series, Vol. I., Part IX.).

ε. The Liturgy of the Nile. The Palestinian Syriac Text, edited from a unique MS. in the British Museum, with a translation, introduction, vocabulary, and two photo-lithographic plates. By G. MARGOLIOU, M.A. Reprinted from the "Journal of the Royal Asiatic Society," London. David Nutt, 1897, 55 pp. (= Journal, October 1896, pp. 677-731). On p. 13 we read the following note: "The Biblical portions contained in the Service will be published separately in complete photographic facsimiles contained in eleven plates and will be accompanied by full textual and philological notes."

In these five (including the Lectionary six) publications we possess now

A. *Of the Old Testament* (including the Apocrypha).

Gen. i. 1—iii. 24; vi. 9—ix. 19; xviii. 1-5, 18—xix. 30; xxi. 1-19.  
ii. 4-19<sup>f</sup>.

Exod. viii. 22<sup>b</sup>—xi. 10; xxviii. 1-12<sup>a</sup> <sup>δ</sup>.

Num. iv. 46, 47, 49—v. 2, 3, 4, 6, 8<sup>γ</sup>.

Deut. vi. 4-16; vii. 25-26<sup>a</sup>; x. 12—xi. 28; xii. 28—xiv. 3.  
xiii. 6-17<sup>a</sup>.

2 Kings ii. 19-22<sup>f</sup>.

3 Kings ii. 10<sup>b</sup>-15<sup>a</sup>; ix. 4, 5<sup>a</sup> <sup>δ</sup>.

Psalms<sup>1</sup> viii. 2, 3; xxi. 2, 19; xxii. 1, 5; xxiv. 1, 2; xxix. 2, 4; xxx. 2, 6; xxxiv. 1, 11; xxxvii. 2, 18; xl. 2<sup>a</sup>, 5, 7; xliii. 12-27; xlv. xlv. xlv. xlviii. 15 ff.; xlix. 1-9<sup>a</sup>; liv. 2, 22; lv. 7 ff.; lvi. 1-7<sup>a</sup>; lxiv. 2, 6; lxviii. 2, 3, 22; lxxvi. 2, 21; lxxvii. 52-65; lxxx. 1; lxxxii. 1-10<sup>a</sup>; lxxxiv. 2, 8; lxxxv. 1, 15, 16; lxxxvii. 2, 5, 6, 7, 18; lxxxix.; xc. 1-12<sup>a</sup>; xcvi. 1, 8, 9; ci. 2, 3.

Prov. i. 1-9, 10-19; ix. 1-11.

ix. 1-11<sup>a</sup>.

Job xvi. 1-xvii. 16; xxi. 1-34; xxii. 3-12<sup>b</sup>.

xxi. 1-9<sup>a</sup> (only 18 words)

Wisdom of Sol. ix. 8<sup>b</sup>-11, 14-x. 2<sup>b</sup>.

Amos ix. 5-14<sup>a</sup> <sup>ε</sup>; viii. 9-12.

Micah v. 2-5.

Joel i. 14-ii. 27; iii. 9-21.

Jonah (the whole).

Zech. ix. 9-15; xi. 11<sup>b</sup>-14

Is. iii. 9<sup>b</sup>-15; vii. 10-16; viii. 8-xi. 16; xii. 1-6; xiv. 28-32; xi. 6-10<sup>a</sup>

xv. 1-5<sup>a</sup>; xxv. 1-3<sup>a</sup>; xxxv. 1-10; xl. 1-8, 9-17; xlii. 5-10, 17-xliii. xl. 1-8, 9-12<sup>a</sup>

14; xlii. 10-15-21; xliiv. 2-7; l. 4-9; lii. 13-xlii. 12; lx. 1-22; lxi. 1-11; lxiii. 1-7.

Jer. xi. 18-20.

#### B. *Of the New Testament (besides the Gospels).*

Acts i. 1-14; ii. 22-36; xiv. 6-13<sup>a</sup>; xvi. 16-34<sup>ε</sup>.

James i. 1-12.

Rom. i. 1-7; iii. 19-iv. 12; v. 1-11; vi. 3-11; viii. 2-11; ix. 30-x. 10; xii. 1-xiii. 5; xiv. 14-xv. 6.

1 Cor. i. 18-25; x. 1-4; xi. 23-32; xv. 1-11.

<sup>1</sup> The numbering of the *Psalms* is that of the Greek Bible (Swete's Septuagint); the same edition is followed in the order of the biblical books; therefore the Wisdom of Solomon stands between Job and Amos, and the Minor Prophets before Isaiah and Jeremiah.

<sup>2</sup> The underlined passages are contained twice in the Lectionary; the leaf described on p. cxxxviii contains 1 Kings i. 1; Ps. xli. 1, 4; Job vii. 21.

2 Cor. v. 14—vi. 10.

Gal. ii. 3-5, 12-14; iii. 17, 18<sup>B</sup>; iii. 24—iv. 7; vi. 14-18.  
iii. 24-28<sup>B</sup>

Ephes. i. 3-14, 17—ii. 10, 13-22; iii. 14-21.

Phil. ii. 5-11; iv. 4-9.

Coloss. i. 12-20; ii. 8-15; iv. 12-18<sup>Y</sup>.

1 Thess. i. 1-3; iv. 3-15<sup>Y</sup>, 13-18.

Heb. i. 1-12; ii. 11-18; ix. 11-15; x. 19-25, 32-38; xi. 32-40.

1 Tim. iii. 14-16.

2 Tim. i. 16—ii. 10.

i. 10—ii. 7<sup>Y</sup>.

Tit. i. 11—ii. 8<sup>Y</sup>, 11-15.

Considering that the former publications were taken chiefly from palimpsests, containing sometimes only poor fragments of the Biblical portions just quoted, we cannot be thankful enough for the rich harvest to be gathered from the present Lectionary. It is of special advantage, that it has six lessons twice (from Prov., Zech., Is., Phil., Hebr., one of them Is. xl. 1-8 already contained in Land's *Anecdota*)<sup>1</sup>. A closer comparison of these parallel passages will be of the highest interest. Here it must suffice to point out the increase of our knowledge, afforded by this Lectionary. These texts are of great value, first, for the students of Semitic languages, and secondly, for lovers of the Bible. Our linguistical knowledge can be improved by them as to Grammar and Dictionary. I give one example for either case.

(a) In the latest publication on Palestinian Syriac, in the Liturgy of the Nile above mentioned, G. Margoliouth writes (p. 56), on the form ~~ܡܥܬܐ~~ occurring (p. 26) Am. ix. 6 for *ἐκκέων* "evidently an active participle, analogous to the Samaritan form." In the present Lectionary several examples of this form will be found, which clearly show that it is no participle at all, but merely a perfect written with **ܐ**: cf. p. 13, 14 ~~ܡܥܬܐ~~ and ~~ܡܥܬܐ~~, 22, 13 ~~ܡܥܬܐ~~, etc.

(b) As to the *Dictionary*: p. 119, 18, we read ~~ܡܥܬܐ~~ corresponding to *ἐμόλυνα* Is. lxiii. 3 (in the Codex Marchalianus). What is ~~ܡܥܬܐ~~? Here we have again the spelling with **ܐ** for the vowel *a*; ~~ܡܥܬܐ~~ is the

<sup>1</sup> Isaiah xl. 1-8 is found a fourth time on the leaf described on page cxxxviii. A. S. L.

1 s. perf. Peal of a root **לחץ**. This root, which does not occur in our present Hebrew Dictionaries, was found by the Septuagint, Ezek. vii. 17, xxi. 7, (12) **כָּל-בְּרָכִים תִּלְכְּנָה מֵיָם**, πάντες μῆροὶ μολυνθήσονται ὑγρασία.

The root **לכלך** is to be found in Buxtorf's *Lexicon Talmudicum* and one might even ask, whether it ought not to be received into the Hebrew Dictionary, on the ground of these passages in Ezekiel.

But the chief interest gathers round the Biblical texts contained in this Lectionary. The fact that it was necessary to quote the Codex Marchalianus in the above mentioned passage, instead of the common texts, shows its importance for the textual criticism of the Septuagint, and it has also interesting readings for the New Testament. Some of these have no other attestation; for instance James i. 1 "twelve tribes of *Israel*"; 1 Cor. i. 24 "the wisdom of the *Father*" (instead of "God"). In other passages the reading of this Syriacised Lectionary agrees with that of other Greek Lectionaries (Romans xii. 7, ὁ διακονῶν **Σ** ...lectt.<sup>1</sup>), but especially with that of the codices FG.

The following Notes are divided into two classes; the first refers to the Grammar and Language of the Syriac Text; the second to the nature of the underlying *Greek* Text and the question, whether there was once a complete translation of the Bible into the Palestinian Syriac dialect. Though the Lectionary adds so much to the Biblical portions which are available for this investigation, it clearly proves the contrary; viz. that they were not taken from an earlier complete translation of the Bible, but that each single lesson was translated *ad hoc*, from a Greek Lectionary.

The first part of the Notes follows the order of the Lectionary, quoting pages and lines of the printed text, the second the order of the Books of the Bible, quoting chapter and verse, in the Old Testament from the Cambridge Septuagint<sup>1</sup>, in the New Testament from the edition of Westcott and Hort.

Students not yet sufficiently acquainted with the characteristics of this dialect will best begin their reading with the easy passages from Genesis, Exodus and Deuteronomy. For the Grammar readers may still be referred to the sketch which Noeldeke published after the appearance

<sup>1</sup> The numbering of chapters and verses in the text for the Old Testament Lessons is that of the Oxford Septuagint (1875). But there is no divergence between that and Dr Swete's, except in Gen. ii. 25, which he counts as iii. 1<sup>a</sup>, and in the verses of the Psalms. This, however, is so slight that I trust it will cause no inconvenience. A. S. L.



of Miniscalchi's Edition, in Vol. 22 of the Zeitschrift der deutschen morgenländischen Gesellschaft<sup>1</sup>.

# I. NOTES ON THE SYRIAC TEXT.

p. 2, l. 1. ܡܚܝܝܐ: note the orthography, cf. 11, 6 and ܡܚ 11, 6; ܡܚ 11, 5; ܡܚ 48, 21; 57, 21.

2. ܡܚ ܡܚ: I know at present of no other example of this liturgical formula, which in connexion with the following ܡܚ ܡܚ must correspond to our "as it was"; ܡܚ = *vñ* is very frequent in this dialect. How G. Hoffmann explains the origin of the form, see ZDMG, 32, 762. For ܡܚ ܡܚ we meet elsewhere ܡܚ ܡܚ or ܡܚ ܡܚ (10, 15).

3. ܡܚܝܝܐ: the root is used in Hebr., Arab. and Targum, but not in Syriac; see Schwally, p. 64, and in this Lectionary, 26, 12; nouns in ܡܚ- are very frequent in this dialect; comp. ܡܚܝܝܐ, ܡܚܝܝܐ.

4. "We write ܡܚܝܝܐ ܡܚܝܝܐ, ܡܚܝܝܐ ܡܚܝܝܐ," literally "the apostolate of St Paul the apostle." The first word is probably a translation of the *terminus technicus* ἀπόστολος, under which name Lectionaries taken from the Epistles are distinguished from those called εὐαγγελιστάρια or εὐαγγέλια. The title πρᾶξαπόστολος is more accurate, as these Lectionaries include also parts of the Acts; see Scrivener's *Introduction*, (4th ed.) I. p. 74, Gregory-Tischendorf, p. 687 ff.

ܡܚܝܝܐ is commonly written with a final ܡ, as ܡܚܝܝܐ under the influence of ܡܚ with ܡ; we find however ܡܚܝܝܐ, Rom. i. 1, p. 16, 7; *vice versa* also ܡܚܝܝܐ; comp. also ܡܚܝܝܐ 76, 14; ܡܚܝܐ 14, 9.

ܡܚܝܝܐ ܡܚܝܝܐ does not seem to be a Greek formula, but is probably due to the Syriac translator, or copyist; for ܡܚܝܐ we find also the spellings ܡܚܝܐ 28, 24 and ܡܚܝܐ 41, 4; ܡ and ܡ, vary in the same line, 32, 17; 35, 4.

<sup>1</sup> I am preparing a new Grammatical Sketch, for which I was able to use the new edition of the *Evangelium Hierosolymitanum*, which will be published by Mrs Lewis from the two Sinai MSS. compared with Lagarde's edition of the Vatican MS. I hope to publish it, in German and English, in the course of the present year.

15. **ပူဇော်** : is the form Peal or Pael ? and if Peal perfect or participle ?

if Peal, it is an incorrect rendering of *καταισχύνει*, if Pael, it is the first instance of this form; Peshito and Philoxenus *ܕܡܚܒܐ* part. Afel.

ܐܢ ܕܡܚܒܐ: cf. Schwally, 21.

16. ܕܡܚܒܐ: Schwally, 48; the stat. abs. is written ܕܡܚܒܐ, 27, 17.

17. ܕܡܚܒܐ: masculine, despite the preceding ܡܚܒܐ; ܡܚܒܐ is masc. and fem.

3, 1. ܡܚܒܐ: forthcoming forms ܡܚܒܐ, ܡܚܒܐ, ܡܚܒܐ 45, 4; ܡܚܒܐ in the formula ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ 80, 1; ܡܚܒܐ 9, 4, 7, 12.

4. ܡܚܒܐ: a misspelling for ܡܚܒܐ of his death.

5. ܡܚܒܐ: the inverted ܡ frequently occurs in these manuscripts for hardened ܡ, cf. 23, 6 ܡܚܒܐ (and *vice versa* ܡ stands for ܡ, for instance ܡܚܒܐ); this spelling confirming the double ܡܡ of ܡܡܐ in the N.T., and (partially) the observation of the Syrian grammarians that ܡܚܒܐ, ܡܚܒܐ with Rukkaka means the natural father, ܡܚܒܐ, ܡܚܒܐ the spiritual father. Schwally (p. 2) still considered that in this dialect it is impossible to make out whether ܡ was soft or hard. That ܡܚܒܐ regularly stands for *πατήρ μου* is important for the *Lord's Prayer*, Matt. vi. 9 and Luke xi. 2 (where most MSS. have merely *πάτερ*), and Rom. viii. 15, Gal. iv. 6. Also Mc. xiv. 36 and all the passages in the Gospel of John and elsewhere, where the Greek MSS. vary between *ὁ πατήρ* and *ὁ πατήρ μου*. I cannot understand what P. Smith intended by his special paragraph for this usage beginning "ܡܚܒܐ more Chaldaico." It cannot be a mere misprint, because he says: *Miniscalchi meus omisit et legisse videtur ܡܚܒܐ*. Was there a time when *abāu* (or *abāi*) was appointed to be read?

6, 7. ܡܚܒܐ, ܡܚܒܐ: note this rendering of *σύμφυτος*, which ought to be added to the long list of similar renderings in the *Thesaurus*, col. 592; cf. ܡܚܒܐ ܡܚܒܐ *συγγενής*, ܡܚܒܐ ܡܚܒܐ *σύμμορφος*, etc., comp. 97, 12.

7. ܡܚܒܐ: *γεγόναι*: this substitution of the passive "to be made," for "to be" has its analogies in other languages.

ܡܚܒܐ ܡܚܒܐ: very pleonastic; comp. Luke iii. 22 (*σωματικῶς*) *εἶδεν ὡς*.

14. ܡܚܒܐ: Though P. Smith, 2211, had already quoted ܡܚܒܐ

ܐܡܠܐ from the Evangelium, Mc. x. 42, Schwally completely omitted this interesting verb from his Idioticon. It is impossible to say whether it here stands for *κυριεύει* or *κυριεύσει*; comp. ܐܝܡܐ 45, 19; ܡܝܢ 47, 10; ܐܝܢ 82, 16; ܢܝܢ 86, 17, etc.

15. ܝܐ: again pleonastically, see next line.

17. ܡܡܝܢ ܡܡܝܢ: the rendering of the imperative in this way is frequent; comp. 10, 17; 21, 10, 18; 25, 16; 39, 10; 46, 14; 49, 5; 50, 20, 21; 51, 1 ff.; 96, 14, 15; comp. also 21, 17 ܡܡܝܢ ܡܡܝܢ.

18. ܡܡܝܢ ܡܡܝܢ ܢܝܢ. We find regularly in this dialect ܡܡܝܢ ܢܝܢ for the simple *Ἰησοῦς* of the Greek texts; but the repetition of ܢ is rather uncommon.

4, 1. ܢܝܢܝܢ: see ܢܝܢܝܢ 24, 12, and ܢܝܢ ܢܝܢܝܢ ܡܡܝܢ 39, 5.

2. ܡܡܝܢܝܢ: the regular spelling in this dialect; see on it Lagarde, *Mittheilungen*, 2, 358, and compare with it the differentiation between *Josua* and *Jesus*.

ܡܡܝܢ: to be vocalized ܡܡܝܢ.

3. ܡܡܝܢܝܢ: the 3rd f. perf. with suff. is not frequent; in the common Syriac it would be ܡܡܝܢܝܢ 'charrertan.'

ܡܡܝܢܝܢ: on the root—not in Schwally or Brockelmann—see Levy, *Chald. Wörterbuch* 2, 565; Joel iii. 10, p. 64, 5.

4. ܡܡܝܢ: note the orthography; probably Pael, though under the influence of ܡ the Pael will have *a* like the Peal.

5, 6. ܡܡܝܢܝܢ ܡܡܝܢܝܢ: very periphrastic.

6. ܡܡܝܢ: the use of ܡܡ is very prominent in this dialect.

9. ܡܡܝܢ: I should read ܡܡܝܢ *τὰ τῆς σαρκός*, as ܡܡܝܢ l. 10.

11. ܡܡܝܢ: although both subject ܡܡܝܢܝܢ and predicate ܡܡܝܢܝܢ, are feminines.

13, 14. ܡܡܝܢܝܢ ܡܡܝܢܝܢ ܡܡܝܢܝܢ: a freedom of construction not possible in Hebrew: "please God they can not."

16. ܡܡܝܢ: the use of this particle is very curious; cf. 5, 16; 6, 1.

20. ܡܡܝܢܝܢ ܡܡܝܢ: the spirit of Him who; note ܡܡ for ܡܡܝܢ.

22. ܡܡܝܢܝܢܝܢ: note the orthography; we have ܡܡܝܢܝܢ (like ܡܡܝܢ, ܡܡܝܢܝܢ, ܡܡܝܢܝܢ, ܡܡܝܢܝܢ), ܡܡܝܢܝܢܝܢ 13, 5.



5, 1. **ܠܬܝܢ**: cf. **ܠܬܝܢ**, **ܠܬܝܢܝܢ**, **ܠܬܝܢܝܢ ܠܬܝܢ** 98, 1; **ܠܬܝܢܝܢ ܠܬܝܢܝܢ**, **ܠܬܝܢܝܢ** (32, 23; 65, 7; 70, 15).

3. **ܠܬܝܢܝܢ**: a nice example of freedom in using the simple accusative, or **ܠ** (next line, **ܠܬܝܢܝܢ**, because the object precedes).

4. **ܠܬܝܢܝܢ**: read **ܠܬܝܢܝܢ**.

5. **ܠܬܝܢܝܢ** = why; interesting because the common form for "why" is not **ܠܬܝܢ**, but **ܠܬܝܢܝܢ**.

7. **ܠܬܝܢܝܢ**: not **ܠܬܝܢܝܢ** is used in these texts.

8. **ܠܬܝܢܝܢ**: like **ܠܬܝܢܝܢ** also **ܠܬܝܢܝܢ** is used in various ways.

9. **ܠܬܝܢܝܢ**: note orthography. Though it is written exactly like **ܠܬܝܢܝܢ** we must not suppose that the difference between the imperfects in *a* and *o* has disappeared; I noted similar spellings, such as **ܠܬܝܢܝܢ**, (**ܠܬܝܢܝܢ**), **ܠܬܝܢܝܢ**, **ܠܬܝܢܝܢ**, **ܠܬܝܢܝܢ**, **ܠܬܝܢܝܢ**.

10. **ܠܬܝܢܝܢ**: the variation between **ܠܬܝܢܝܢ** and **ܠܬܝܢܝܢ**, or even **ܠܬܝܢܝܢ** is very curious; see Glossary.

11. **ܠܬܝܢܝܢ** = **ܠܬܝܢܝܢ**, Afel from **ܠܬܝܢܝܢ**.

14. **ܠܬܝܢܝܢܝܢ**: whether *οὐχ* was omitted by the copyist or the translator, or in the Greek text, cannot be ascertained; for frequent cases of this kind see Nestle, *Einführung in das griechische Neue Testament*, p. 95.

**ܠܬܝܢܝܢܝܢ ܠܬܝܢܝܢܝܢ ܠܬܝܢܝܢܝܢ**: two genitives governed by one noun: the end of God of the Law: i.e. the Divine end of the Law; rather harsh.

15. **ܠܬܝܢܝܢ**: the other spelling is **ܠܬܝܢܝܢ**, as with the imperfect of **ܠܬܝܢܝܢ**, or **ܠܬܝܢܝܢ**, 5, 19 and **ܠܬܝܢܝܢ**.

18, 19. **ܠܬܝܢܝܢ**: seems to be in both cases **ܠܬܝܢܝܢ**, in the first a free rendering of *καταργαρεῖν*; and thus **ܠܬܝܢܝܢ**; in this form *o* may be original as well as the Syriac **ܠܬܝܢܝܢ**.

21. **ܠܬܝܢܝܢܝܢ**: we find **ܠܬܝܢܝܢܝܢ**, **ܠܬܝܢܝܢܝܢ** (56, 1), **ܠܬܝܢܝܢܝܢ**, **ܠܬܝܢܝܢܝܢ** 78, 14.

6, 4, 5. Note the difference between the masculine **ܠܬܝܢܝܢܝܢ** and the feminine **ܠܬܝܢܝܢܝܢ**, **ܠܬܝܢܝܢܝܢ**, both for the neuter of the Greek text.

6. **ܠܬܝܢܝܢܝܢ**: **ܠܬܝܢܝܢܝܢ** 113, 8; **ܠܬܝܢܝܢܝܢ** 105, 4.





5. **ܕܚܝܕ**: note the orthography; not yet found in the *Thesaurus*, 2195; on the spelling with **ܕ** comp. **ܕܝܕܐ** 17, 13. If there is any connection between **ܕܚܝܕ** and μέσος, we should compare Guglielmo Franchi, *Sole della lingua santa* (Bergamo 1591, p. 22), who in order to explain the different pronunciation of **ܝ** and **ܝܐ** adduces "un bellissimo esempio" from the *Principij della lingua Toscana* of Claudio Tolomei, scil. *mezzo* = medesimo = medius = **ܝ**, and *mezzo* = maturus = **ܝܐ**.

17. **ܕܚܝܕܐ**: note the orthography; **ܕܚܝܕܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ** cannot be "a holy temple of the Lord." Read **ܕܚܝܕܐ**.

10, 1. **ܕܚܝܕܐ**: **ܕܚܝܕܐ** 116, 10.

2. **ܕܚܝܕܐ**, **ܕܚܝܕܐ**: on **ܕܚܝܕܐ**, cf. above on 2, 11, 3, 15; the status absolutus **ܕܚܝܕܐ** 11, 7.

3. After **ܕܚܝܕܐ** the word for πατρία is missing.

5. **ܕܚܝܕܐ**: in no other dialect is **ܕܚܝܕܐ** so frequently used for ἄνθρωπος; this is of importance for the question of the original meaning of ὁ υἱὸς τοῦ ἀνθρώπου in the N.T.

9. **ܕܚܝܕܐ**: an interesting spelling for **ܕܚܝܕܐ**.

16. **ܕܚܝܕܐ**: probably = **ܕܚܝܕܐ** 118, 6; comp. on 7, 8.

How can this lesson from Phil. ii. be inscribed "to Timothy"? In the Greek Church they begin to read Philippians on Monday of the 25th week (see Scrivener, p. 86, n. 3); the Nestorians read Phil. i. 27—ii. 12 on Sunday after the Ascension; on Ascension day two lessons from 1 Timothy.

17. **ܕܚܝܕܐ**: write **ܕܚܝܕܐ**.



11, 12. **ܕܚܝܕܐ** = τὸ ἐπιεικὲς ὑμῶν is of unusual interest; the chief meaning of **ܕܚܝܕܐ**, Hebr. **דחיד** being φρόνιμος, wise, from Gen. iii. 1 to Matt. x. 16 in the Peshito and the Syro-Palestinian; but here it must be = forbearing, or rather gentle and kind. Now compare Luke xvi. 8 "and his lord commended the unrighteous steward ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἐαυτῶν εἰσιν." This cannot mean—as it is still translated in the R.V.—the children of this world are for their own generation (or age) wiser, but, they behave towards their fellow men more wisely, i.e. kindly and gently, than many pious people do towards their fellows. Jesus must have observed that piety is sometimes combined with hard, unkind or avaricious behaviour towards the brethren; therefore He recommended His disciples to be **ܕܚܝܕܐ**.



9. **ܕܠܝܢ**: the **ܕ** caused by the following **ܠ**; cf. note on 2, 4.  
 12, 13. The translation of ἐπιλαμβάνεται by **ܕܠܝܢ ܕܡܪܝܢ** he takes up to speak, is curious but clever.  
 13. **ܕܠܝܢ**: one of the idioms of this dialect; cf. Schwally, p. 56.  
 19. **ܕܡܪܝܢ**: there must be a **ܐ** supplied before **ܕܡܪܝܢ**.  
 15, 6, 12. **ܕܠܝܢ**: comp. 90, 12; 101, 7, 13; the forthcoming forms are **ܕܠܝܢ** 3, 2; **ܕܠܝܢ** 4, 9; **ܕܠܝܢ** 58, 20; **ܕܠܝܢ** 36, 1; **ܕܠܝܢ**, **ܕܠܝܢ** see 12, 6; 69, 5; **ܕܠܝܢ** 69, 6.  
 8. **ܕܡܪܝܢ**: how **ܕܡܪܝܢ** is used to render the *a privativum*, see 79, 3 and Glossary.  
 11. **ܕܠܝܢ**: that μεσίτης is expressed in this Aramaic by "the third person" perhaps explains Gal. iii. 20 μεσίτης ἐνὸς οὐκ ἔστιν, where there is no second, there is no "mediator," i.e. not a third one. Before **ܕܠܝܢ** replace **ܐ**.  
 16. **ܕܡܪܝܢ**: here = the neuter τὰ ἅγια.  
 16, 3. **ܕܡܪܝܢ**: in Lesson 85 the word is written **ܕܡܪܝܢ**. Is the one the Aramaic and the other the Hebrew form of the passive participle? It may be so. Compare Luke ii. 5, where the Vatican MS. (A) of the Evang. Hieros. has **ܕܡܪܝܢ**, the Sinaitic **ܕܡܪܝܢ**, or Luke vii. 24 A **ܕܡܪܝܢ**, BC **ܕܡܪܝܢ**, v. 28 A **ܕܡܪܝܢ**, B **ܕܡܪܝܢ**, C **ܕܡܪܝܢ**. But it may also be merely a different way of expressing the sound intermediate between *i* and *u*; comp. Matt. xx. 9 A **ܕܡܪܝܢ**, BC **ܕܡܪܝܢ**.  
 7. **ܕܡܪܝܢ ܕܡܪܝܢ**: the Peshito also has the conjunction between κλητός and ἀπόστολος, **ܕܡܪܝܢ ܕܡܪܝܢ**, which is explained by Bar-hebraeus **ܕܡܪܝܢ ܕܡܪܝܢ**, **ܕܡܪܝܢ ܕܡܪܝܢ** "who was called by the Lord to the apostleship."  
 11. **ܕܡܪܝܢ**: a strange spelling; elsewhere **ܕܡܪܝܢ**; after the analogy of **ܕܡܪܝܢ**, **ܕܡܪܝܢ** we expect **ܕ** with Quššāy, or Shewa *quiescens* not Shewa *mobile*, the latter being indicated by the **ܐ**.  
 12. **ܕܡܪܝܢ**: see l. 16; on the spelling and meaning cf. Glossary.  
 18. Again we have a strange heading: this is for (ܕ) Mar Basilius to the Romans. Basilius is celebrated by the Greeks on the first of January (his death), by the Latins on 14th June (his consecration), on

If the Epistle to the Romans were lost in Greek it would be a difficult task to restore its text from the present translation, despite its attempted faithfulness.

**17. 3. אִידָּה:** l. 10 אִידָּה; on the spelling cf. 9, 5 (not mentioned by Schwally, p. 101).

18, 3. : note the orthography; 𐭪 belongs to 𐭪, and 𐭪 is not as it might appear in print () *mater lectionis* after 𐭪. The form is perfect, not imperfect.

7. ~~Line 1~~: again a passage where the negative particle has been omitted.

12. **ജാതി** is to be taken as plural.

23. **אֲנִי חַיִּים**: a free, yet clear rendering of τοῖς στοι-  
χοῦσιν τοῖς ἔγχεσιν.

**19, 3.** **𐎧𐎡𐎢𐎠**: the same form as above **𐎧𐎡𐎢𐎠**; comp. **23,**  
**14, 15.**

6. לֹא־שׁוֹמֵר: no doubt לֹא־שׁוֹמֵר is to be read.

16. The names are greatly disfigured; **𐤀𐤁** = **𐤁𐤀**, **𐤁𐤀𐤁** = **𐤁𐤀𐤁**, not **𐤁𐤀𐤁** as in the Peshito, **𐤁𐤀** = **𐤁𐤀**.



19. ܠܚܝܬܐ: the Syriac form is ܠܚܝܬܐ. No example of it has yet been found in Palestinian Syriac.

20, 2 ff. The punctuation is very strange.

9. ܠܚܝܬܐ: this form is not yet in the *Thesaurus*.

13. ܠܚܝܬܐ: the common way to give the Greek *προ-* in this dialect, though ܠܚܝܬܐ is also found (50, 21); see 79, 3, 10.

16. ܠܚܝܬܐ ܠܚܝܬܐ: periphrastic for *γράφω σοι*. For ܠܚܝܬܐ write ܠܚܝܬܐ *ἐλπίζων*. ܠܚܝܬܐ is written in various ways.

20. ܠܚܝܬܐ: see Part II. of these Notes (p. lxxiv).

21, 5. ܠܚܝܬܐ: see Glossary.

8. ܠܚܝܬܐ: write ܠܚܝܬܐ.

11. ܠܚܝܬܐ: with imperfect for the Greek infinitive; cf. ܠܚܝܬܐ 26, 18; 28, 5, 24.

16. ܠܚܝܬܐ: i.e. ܠܚܝܬܐ (Heb. ܠܚܝܬܐ) = ܠܚܝܬܐ.

17. ܠܚܝܬܐ, ܠܚܝܬܐ: on this way of expressing the imperative, see note on 3, 17.

20. ܠܚܝܬܐ: for *κακοπαθῶ*, write (probably) ܠܚܝܬܐ.

22, 5. ܠܚܝܬܐ, ܠܚܝܬܐ: ܠܚܝܬܐ is not yet clear to me.

10. ܠܚܝܬܐ: assonance to *φέρων*.

11. ܠܚܝܬܐ: we should expect ܠܚܝܬܐ, the purification.

14. ܠܚܝܬܐ: *τίνι*; not so in Hebrew or Syriac.

ܠܚܝܬܐ: the suffix of the 1st pers. sing. would be explained, if the translator had connected these words with the following.

23, 3. ܠܚܝܬܐ: *κατ' ἀρχὰς* might have been quoted for Gen. i. 1 (see below p. xl); and thus ܠܚܝܬܐ 24, 4; cf. further 35, 21, 22.

6. ܠܚܝܬܐ: comp. on 2, 5.

ܠܚܝܬܐ: not clear.

9. ܠܚܝܬܐ: the forms of the proper names deserve special investigation. How does it come about that *Isaiah* so frequently loses its first letter? The rest is not a transcription of the Greek.

10. ܠܚܝܬܐ: ܠܚܝܬܐ has regularly lost its ܠ; cf. 68, 21, 23, ܠܚܝܬܐ and ܠܚܝܬܐ 24, 6; 30, 15.

24, 7. ܠܚܝܬܐ: the status cstr. pl. is not often spelt with ܠ; but cf. 51, 19 ܠܚܝܬܐ ܠܚܝܬܐ and ܠܚܝܬܐ beside ܠܚܝܬܐ etc.

9. **ⲁⲙⲁ**: read **ⲁⲙⲁ**.  
 11. **ⲙⲁⲙⲁⲕ**: **ⲕ** is here *mater lectionis*.  
 25, 6. **ⲙⲁⲧ**: note the orthography; not mentioned in P. Smith or Schwally.  
 10. **ⲕⲁⲃⲁⲕ**: for **ⲕⲁ** we might expect **ⲕⲁⲗ** or **ⲕⲁⲗⲉ**.  
 16. **ⲙⲁⲧ** is (plural of the) imperative Pael.  
 17. **ⲙⲁⲧⲁⲃⲁ**: Schwally explains the forms as Afel; but they might be Peal, the **ⲁ** coming in under the influence of **ⲙ**.  
 18. **ⲙⲁⲧⲁⲃⲁ**: in Egypt, is of course a misspelling for **ⲙⲁⲧⲁⲃⲁ** *ἐν παγίδι*.  
 19. **ⲙⲁⲧⲁⲃⲁ**: Greek *ἐγκαθήμενοι*. At first everybody will be inclined to write **ⲙⲁⲧⲁⲃⲁ** or **ⲙⲁⲧⲁⲃⲁ**; but the form occurs too frequently. **ⲙⲁ** must have been used in this dialect in a similar way as in German: es gibt Leute "dat homines"; comp. 26, 21; but 27, 17 **ⲙⲁⲧⲁⲃⲁ**; 69, 5 and 6; 85, 11; 95, 22.  
 26, 9. **ⲙⲁ** **ⲙⲁ**: is here not **ⲙⲁ** *who*, but **ⲙⲁ** *ἔθνος*.  
 11. **ⲙⲁⲧⲁ**: write **ⲙⲁⲧⲁ**.  
 16, 17. **ⲙⲁⲧ**, **ⲙⲁⲧ**: compare the *termini technici* of Hebrew grammar, *Mil'el* and *Milra'*.  
 19. **ⲙⲁⲧ**: *πίε*, therefore **ⲙⲁⲧⲁ**.  
 27, 4. **ⲙⲁⲧ**: write **ⲙⲁⲧ**.  
 17. **ⲙⲁⲧ**: *ἐφ' ὕβρει*, is not yet in P. Smith or Schwally.  
 28, 12. **ⲙⲁⲧⲁⲃⲁ** **ⲙⲁⲧⲁⲃⲁ**: *ἐν τοῖς δάσεσι τοῦ δρυμοῦ*, not in P. Smith or Schwally, from the root **ⲙⲁⲧ**, not **ⲙⲁⲧ**, but how about 30, 12 **ⲙⲁⲧⲁⲃⲁ** *τὴν ὕλην*? On **ⲙⲁⲧⲁⲃⲁ** cf. 30, 13 and the Hebrew Dictionary of Brown-Driver-Briggs, p. 361 (not in Syriac).  
 17. **ⲙⲁⲧⲁⲃⲁ**: here the suffix with **ⲙ**.  
 21. **ⲙⲁⲧⲁⲃⲁ**: cf. 31, 19, 48, 16; it is a great pity that former collators of the MSS. of the Greek Bible neglected to note everywhere the division into chapters and paragraphs.  
 29, 7. **ⲙⲁⲧ**: in the next line **ⲙⲁⲧ**. Such is the freedom of orthography.  
 15. **ⲙⲁⲧⲁ**: for this use of **ⲙ**, to express Shewa mobile, cf. further, 64, 18 **ⲙⲁⲧⲁ**.



31, 19. ܕܝܝܐ: 'leossal; was the copyist thinking of ܕܝܝܐ, when he added the ܕ? not in Peshito; 32, 16 ܕܝܝܐ.

32, 8. ܕܝܝܐ: an interesting formation of the noun.

33, 2. ܕܝܝܐ: I have not found anywhere else in this Lectionary ܕ = ܕ; therefore it might be a mere misspelling here.

4. ܕܝܝܐ: note the spelling with ܕ.

15. ܕܝܐ is here 3 f. pf. from ܕܝܐ to come, = ܕܝܐ.

34, 9. ܕܝܐ: γεγόμενος; the form can scarcely be explained otherwise than as part. perf. Peal = ܕܝܐ; but why is it twice written without ܕ?

12. ܕܝܐ, ܕܝܐ: note the orthography.

21. ܕܝܐ: must come from ܕܝܐ to fill, not from ܕܝܐ to speak.

35, 8. ܕܝܐ: read ܕܝܐ.

36, 13. ܕܝܐ: if correct, this would be ܕܝܐ.

21. ܕܝܐ ܕܝܐ ܕܝܐ: here ܕܝܐ is treated as singular, and in ll. 2 and 5 as plural ܕܝܐ ܕܝܐ; 38, 10, 46, 6 we have, in the same connexion, ܕܝܐ.

38, 13. ܕܝܐ ܕܝܐ: this would be "thus speaks God"; it must be of course ܕܝܐ ܕܝܐ: οὕτως ἐρεῖ τοῦ θεοῦ εἰμι.

39, 14. ܕܝܐ: καὶ ἐρεῖς would be ܕܝܐ.

40, 9, 10. ܕܝܐ: probably a misspelling for ܕܝܐ.

18. ܕܝܐ ܕܝܐ: write ܕܝܐ.

41, 11. ܕܝܐ ܕܝܐ cannot be right, it must be ܕܝܐ.

16. ܕܝܐ: read ܕܝܐ, κατακέκριται.

18. ܕܝܐ ܕܝܐ ܕܝܐ: read ܕܝܐ and construe it with the preceding and not with the following word; or ܕܝܐ ܕܝܐ.

22. ܕܝܐ: put in the plural because of ܕܝܐ.

42, 5. ܕܝܐ: note the ܕ, as above in ܕܝܐ.

11. ܕܝܐ: this spelling of the word is rather rare; ܕܝܐ 56, 6; 58, 11; 59, 1, etc.

43, 2. ܕܝܐ: on the different spellings of this word see Schwally, p. 21. ܕܝܐ- and ܕܝܐ- vary in this MS. regularly, ܕܝܐ- I do not remember having met with before.

8. **יִצְחָק יִצְחָק**: according to the Hebrew usage we should expect either **יִצְחָק יִצְחָק** or **יִצְחָק יִצְחָק** or **יִצְחָק יִצְחָק**, not the singular and plural joined with **א**.

44, 1. **כְּחַסְדָּא דְּא**: the **א** must be removed.

4. **אֲחֵי**: on **אֲחֵי** = **אֲחֵי** see Glossary.

45, 14. **כְּחַסְדָּא**: diminutives are not very frequent in this text; cf. above **כְּחַסְדָּא** 32, 8.

19. **אֲחֵי**: from **אֲחֵי**, but **אֲחֵי** in the same line from **אֲחֵי**.

46, 12. **אֲחֵי**: note the orthography; we have **א** as well as **א** in such forms; cf. 50, 9 **אֲחֵי**; 72, 13 **אֲחֵי**; 85, 13 **אֲחֵי**; 86, 23 **אֲחֵי**.

20. **אֲחֵי**: the writer intended **אֲחֵי**.

47, 2. **אֲחֵי**: read (probably) **אֲחֵי**, cf. 50, 13.

17. **אֲחֵי**: the first example known to me of **א** "where" with the preposition **א**; **אֲחֵי** and **אֲחֵי** are frequent.

19. **אֲחֵי**: imperative, = **אֲחֵי**.

49, 2. **אֲחֵי**: must be either imperative, and should be without **א**, or jussive, and should have **א** instead of **א**.

5. **אֲחֵי...אֲחֵי**: a nice example of the change of these roots; cf. ll. 11, 12.

12. **אֲחֵי**: note the spelling with **א** and two **א**.

51, 10. **אֲחֵי**: note this (Arabic) spelling of the name Aaron; p. 59, 17 **אֲחֵי**.

52, 3. **אֲחֵי**: write **אֲחֵי**.

53, 23. **אֲחֵי אֲחֵי**: there are several examples of the so-called *infinitivus absolutus* in these texts 54, 18; 72, 15; 73, 6, 7 and 84, 11, 12; compare the statistics of R. H. Charles in his *Introduction* to his *Apocalypse of Baruch* (London, 1896, p. xlvī ff.).

54, 8. **אֲחֵי**: more frequently **אֲחֵי**.

55, 13. **אֲחֵי**: the **א** shows that the form is Pael.

56, 9, 10. **אֲחֵי מִי**: = *ὁ υἱὸς ἀνθρώπου*; an interesting passage for the question on "the Son of Man" in the N.T., see Hans Lietzmann, *Der Menschensohn* (Freiburg i. Br. u. Leipzig, 1896) p. 32 f., who calls it a "monstrous formation."



14. ܡܝܬܝܠ: here ἀλλότριοι, p. 44, 20 ܡܝܬܝܠ ܡܢ ܡܝܬܝܠ ܠܝ  
= ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, a good example of the words with  
"Gegensinn."

58, 5. ܡܝܬܝܠ write ܡܝܬܝܠ.

6. ܡܝܬܝܠ: one of the Greek words which have been completely  
Syriacised.

11. ܡܝܬܝܠ: spelt here exactly as in Hebrew.

16. ܡܝܬܝܠ: a rare spelling of the suffix of the 3rd p. m.

61, 2. ܡܝܬܝܠ: plural.

4, 5. ܡܝܬܝܠ: = ܡܝܬܝܠ.

8. ܡܝܬܝܠ ܡܝܬܝܠ: l. 12 ܡܝܬܝܠ ܡܝܬܝܠ; note the difference  
between the status absolutus and emphaticus; the former being identical  
as to its form with the status constructus; thus ܡܝܬܝܠ ܡܝܬܝܠ 62, 6 and  
ܡܝܬܝܠ ܡܝܬܝܠ l. 11; comp. also ܡܝܬܝܠ ܡܝܬܝܠ 62, 7 and ܡܝܬܝܠ ܡܝܬܝܠ l. 23.

65, 3. ܡܝܬܝܠ: P. Smith, col. 1121, mentions this form as quoted by  
Bar Ali, but he had no example of it.

10. ܡܝܬܝܠ: this spelling is found here for the first time.

20. ܡܝܬܝܠ: note the spelling with ܡ; cf. 67, 1, 16; 68, 17 ܡܝܬܝܠ;  
77, 17 ܡܝܬܝܠ beside ܡܝܬܝܠ l. 14; 84, 16, 24; 89, 21; 90, 22; 92, 17;  
99, 3.

66, 8. ܡܝܬܝܠ ܡܝܬܝܠ: spelt exactly as in Hebrew, 65, 18 ܡܝܬܝܠ ܡܝܬܝܠ  
as in Syriac.

67, 10. ܡܝܬܝܠ: P. Smith mentions ܡܝܬܝܠ or ܡܝܬܝܠ *viridis* from BA  
and BB; but this ܡܝܬܝܠ corresponds to ܡܝܬܝܠ, ܡܝܬܝܠ; cf. 83, 2.

70, 1. ܡܝܬܝܠ: the form looks as if it were part. Afel from a root  
ܡܝܬܝܠ = ܡܝܬܝܠ; but it is merely a variant spelling of the common part.  
Afel ܡܝܬܝܠ; and therefore is not to be pronounced *mauhē*, but *mahe*;  
cf. 76, 5.

6. ܡܝܬܝܠ: supply ܡ before the word.

19. ܡܝܬܝܠ: not ܡܝܬܝܠ or ܡܝܬܝܠ; 71, 13.

71, 6. ܡܝܬܝܠ: cf. 87, 1; note the various spellings; ܡܝܬܝܠ l. 7;  
66, 14 ܡܝܬܝܠ and ܡܝܬܝܠ.

12. ܡܝܬܝܠ: is this a misprint, a misspelling or an idiom?

15. ܡܝܬܝܠ: on this form De Lagarde treated in *Mittheilungen*, 4, 336.

He concluded from it that these Aramaeans had a word of their own ("ein einheimisches Wort") for *προφήτης*. The Arabic *نبي* and the corresponding Syriac form he considered as "loan-words" from the Hebrew. But *ܢܒܝܐ* is merely a different spelling for *ܢܒܝܐ* as *ܢܒܝܐ* for *ܢܒܝܐ* etc. and is therefore not conclusive.

19. *ܐܡܪ*: the nicest example for the different spelling of this pronoun will be found in the ladies' edition of the *Evangeliarium Hierosolymitanum* in Matt. xii. 32 where Cod. A has *ܐܡܪܐ*, Cod. B *ܐܡܐ*, Cod. C *ܐܡܪܐ*.

72, 1. *ܐܡܪ*: note the emphatic use of this *ܐܡܪ*, *ܐܡܪ ܢܒܝܐ* 84, 23; beside *ܐܡܪ ܢܒܝܐ* 67, 2 we find also *ܢܒܝܐ ܐܡܪ*; *ܢܒܝܐ ܐܡܪ* 84, 3.

15. *ܐܡܪ*: so far as I am aware, this is the only example of this spelling in the Lectionary; 37, 3, 19 we have *ܐܡܐ*.

73, 20. *ܐܡܪ*: this translation of *περιούσιος* explains the rendering of *ἐπιούσιος* in the Lord's Prayer, in the Evangeliarium: *ἐπιούσιος* was taken in the sense of *περιούσιος*.

74, 5. *ܐܡܪ*: why do we find in the common Syriac *ܐܡܪ*, not *ܐܡܐ*?

75, 3. *ܐܡܪ*: this is the word which must be added to the Hebrew Dictionaries for *על-עולה* in Job xxxvi. 33. Already Reifmann, Grätz, F. Perles (*Analekten*, 1895, 38, 92) recognised it; but even in the latest edition of Gesenius it is not mentioned.

4, 5. *ܐܡܪ*: read *ܐܡܐ*.

14. *ܐܡܪ*: comp. on this spelling the note on 2, 4.

77, 7. *ܐܡܪ*: how is this form of the suffix to be explained?

In the Evangeliarium we read Luke xx. 3, a similar form *ܐܡܪܐ* "I shall ask you," but Cod. B has there *ܐܡܐ*, Cod. C *ܐܡܐ*; therefore the *ܐ* cannot be the so-called *Nun energicum* of the Hebrew grammar, but comes from the pronoun of the first person.

14. *ܐܡܪ*: here we should read *ܐܡܐ*.

79, 5. *ܐܡܪ*: no doubt = *ܐܡܐ*; comp. ll. 15, 20.

80, 4. *ܐܡܪ*: the *ܐ* instead of *ܐ* apparently under the influence of *ܐ*.

6. **מכלל**: see on this interesting word, Lagarde, *Mittheilungen* 4, 336, and E. Nestle, *The Expository Times*, Dec. 1896, p. 138.

12. **האחבב**: why did the same translator, who gave here *ἐγένετο* twice in this way, return to the simple **האחב** l. 18 ff. Did the natural feeling overcome grammatical rules? And thus **האחבב** l. 20, 81, 23, but **האחב** 81, 5, 14.

82, 8. **יזלל**: why two ז? Is there a trace of the dual?

83, 7. **האחב**: note this use of **האחב** after a noun (**האחבב**); again in l. 8.

13. **האחב** **ל** **האחב**: as in Hebrew **האחב**, thus here **ל** **האחב** is construed with the imperfect, where we should expect the pluperfect.

85, 15. **האחב**: we should expect the feminine with **האחב**; cf. l. 19.

86, 14. **האחב**: the imperfect is scarcely possible.

15. **האחב**: what is this form? *infinitivus absolutus*? *status absolutus* of **האחב**? For the latter we have John iv. 41 **האחב**; see Schwally 59. Cod. B reads there **האחב**, AC **האחב**.

87, 5, 6. **האחב** **ל**: an exact imitation of the Greek *μή ποτε*, which would be impossible in a Semitic original.

89, 2. **האחב** **ל**: is incorrect, the plural of the predicate with the singular of the subject; therefore strike out the **ל**.

7. **האחב**: what is this? A participle = Hebr. **האחב**?

8. **האחב**: on **האחב** in its relation to Greek *χ* cf. Lagarde, *Mittheilungen* 4, 330.

14. **האחב**: *κιβωτός*, treated as a Semitic word ending in **האחב**; O. Gruppe, in his *Griechische Mythologie* (1897), supposes that *Θήβαι* is = **האחב**, which is on the other hand considered to be identical with *κιβωτός*.

90, 16. **האחב** **ל**: the *pronomén demonstrativum* may stand before or after the noun, more frequently after, but cf. 91, 11, 14 **האחב** **ל** 101; 20 in the same line both cases: **האחב** **ל** and **האחב** **ל**.

91, 16. **האחב** **ל**: this is against the rule which we know from the Hebrew; compare here 89, 8 **האחב**; 98, 5 **האחב**.



92, 2. **כִּי־עָלָה**: how should we vocalize this participle? why not **עָלָה**?

10. **יִצְחָק**: cf. l. 12 **עִי־יִצְחָק** no Afel, but *Alaf protheticum*.

93, 9. **לָא**: is an Afel with **כ** omitted; compare above, 86, 11 **לָאִי=כִּי־אִי**.

11. **מִלָּה**: probably a mistake for **מִלָּל**.

12. **לָא**: there are various spellings of this preposition.

94, 13. **אֵלֶּה**: another passage, where the negative particle is omitted by the copyist.

95, 23. **אֵת**: write **אֵתֵת**, as l. 19 **לָא** for **לָאִי**.

96, 2. **כִּי־כָא**: the only example of this form in the Lectionary.

3. **מִמֶּלֶךְ**: Land, p. 167, writes **מִמֶּלֶךְ**.

7. **אֲמַרְךָ**: this spelling of the imperative is not frequent; comp. the following **אֲמַרְךָ**.

10. **מִלָּלֵיכָא**: I should write **כִּי־מִלָּלֵיכָא**.

12. **כִּי־כָא**: is imperative; but why is it written with **כ**?

97, 12. **מִלָּלֵיכָא** **כִּי**: read **מִלָּלֵיכָא** **כִּי**, with the MS.; **מִלָּלֵיכָא** **כִּי** would be still closer to *σύμβουλος αὐτοῦ*.

17. **כִּי־כָא**: this shows the origin of **כִּי־כָא** etc.; comp. note on 12, 5.

98, 9. **אֵלֶּה**: who is the subject of this act? probably the slaves; p. 100, 15 we have the imperative.

99, 9. **כִּי־כָא**: ll. 11, 20, 22; 100, 1, 4, 6, 9 **כִּי־כָא**; 101, 16 **כִּי־כָא**: as far as I am aware the Afel of **כָא** in the Evangelium, not only in the Vatican Codex as published by Miniscalchi and Lagarde, but also in the two Sinaitic MSS., of which Mrs Lewis makes use for her edition, everywhere formed **כָאֵל**, **כָאֵה**; see especially Matt. x. 42 **מִי־כָאֵל** **כָאֵל**; he shall not lose his reward. Formed as it is in this Lectionary it may almost as well be Peal as Afel: his reward shall not be lost. 102, 1 the Peal is written with **א**: **כָאֵה**. Dalman (p. 244) knows *ay* only by **כָאֵל** in the Palestinian Talmud and the Targums of Jerusalem, and *ē* occasionally in the Targum of Onkelos from **כָאֵל** and **כָאֵה**; everywhere else *au* = *ē*.

101, 19. **כָאֵה**: note the passive form, as in **כָאֵה** **כָאֵה** and similar verbs.

102, 2, 3. **מביתא ... מביתא מביתא**: note the freedom of spelling.

103, 18. **בבית**: an irregular form: *our house* would be **בבית**, *our houses* **בבית** or **בבית**; but comp. 112, 9 **בבית**.

104, 1. **בבית**: the word is not yet found in the *Thesaurus* with the suffix of the 1st p. pl.

3. **בבית**: read **בבית** as fem. part.

106, 3. **בבית**: this rendering of λέγων = **בבית** is in this connection rather awkward: **בבית ... בבית ... בבית**.

18. **בבית**: the preposition is spelt in various ways, as here, 107, 4; **בבית** 107, 14, 15.

**בבית**: this cannot be Pael, but is merely a variant spelling for **בבית** ll. 11, 20; comp. *vice versa* **בבית** imp. 110, 18; **בבית** 104, 15.

107, 1. **בבית בבית**: what is **בבית**? *infinitivus absolutus* = Hebr. **בבית**? cf. Dalman, § 63, 3. On the following **בבית** cf. above, p. 86, 15, on the inf. abs. above on p. 53, 23, and 108, 10 **בבית**.

11. **בבית**: probably not plural, but the termination **ב** = **ב**.

109, 13. **בביתא**: **בביתא** of the Codex leads to **בביתא**.

110, 2. **בביתא**: read **בביתא**.

111, 10. **בביתא**: comp. Schwally, p. 47 f. and the Targum of Isaiah xlii. 2: **בביתא**.

112, 16. **בביתא**: p. 10, 9 we read the regular Afel **בביתא**, but what is **בביתא**? a verbal form modelled after the adjective **בביתא**; see Dalman, p. 200 s.v. *Poel* and *Denominalia*; cf. 123, 19 **בביתא**.

113, 11. **בביתא**: the spelling of **בביתא** is strange, no example in Dalman, p. 112; and **בביתא** may be placed beside **בביתא** 112, 18.

114, 3. **בביתא**: compare with this form **בביתא** 107, 1 etc.

5. **בביתא**: probably perfect Pael = **בביתא**.

115, 14. **בביתא**: here we have the regular form, not **בביתא**, as above.



15. ~~ܐܡܬܝܢܐ~~: understand ~~ܐܡܬܝܢܐ~~.

116, 4. ~~ܡܢܐܝܠ~~: write ~~ܡܢܐܝܠ~~. "Εθνη = heathen is in all passages of this Lectionary given by "Aramaean." In *Anecdota Oxon.* IX. pp. 63, 88 we find ~~ܡܢܐܝܠ~~ for *ἐθνικῶς*, not ~~ܡܢܐܝܠ~~, if the reading be correct there.

13. ~~ܡܢܐܝܠ~~ ~~ܡܢܐܝܠ~~: write ~~ܡܢܐܝܠ~~ as 117, 2 and cf. above, p. 56, 9, 10.

20. ~~ܡܢܐܝܠ~~: cf. l. 13 ~~ܡܢܐܝܠ~~; 117, 1.

117, 5. ~~ܡܢܐܝܠ~~ ~~ܡܢܐܝܠ~~: cf. l. 9 ~~ܡܢܐܝܠ~~ ~~ܡܢܐܝܠ~~. For ~~ܡܢܐܝܠ~~ *we* I do not find an example in Dalman; on the 1st pers. pl. of the perfect he mentions (p. 204), that in the Galilean dialect it ends in *nān* (ܢܢ) or *n* (ܢ), in the Targum of Onkelos always in *nā* (ܢܐ); the Targums of Jerusalem show both forms. ~~ܡܢܐܝܠ~~ occurs here for the first time in this Lectionary, if I am not mistaken; comp. the following ~~ܡܢܐܝܠ~~ and ~~ܡܢܐܝܠ~~. Comp. Schwally, p. 5; further, 128, 8 ~~ܡܢܐܝܠ~~ by the side of ~~ܡܢܐܝܠ~~ 8, 16.

118, 4. ~~ܡܢܐܝܠ~~ may mean (1) transgressor, (2) transgression (l. 5); how are the forms to be distinguished? the first ~~ܡܢܐܝܠ~~; but the second?

9. ~~ܡܢܐܝܠ~~: note spelling; p. 14, 3 ~~ܡܢܐܝܠ~~.

119, 17. ~~ܡܢܐܝܠ~~ ~~ܡܢܐܝܠ~~: that ~~ܡܢܐܝܠ~~ is nothing but the st. cstr. of ~~ܡܢܐܝܠ~~ was no longer felt in this connection; comp. also ~~ܡܢܐܝܠ~~ ~~ܡܢܐܝܠ~~ *Anecd.* IX. pp. 65, 90.

18. ~~ܡܢܐܝܠ~~: on this form see above, pp. xvi, xvii.

120, 2. ~~ܡܢܐܝܠ~~ is apparently the same form as ~~ܡܢܐܝܠ~~ 119, 15.

19. ~~ܡܢܐܝܠ~~: add ~~ܡܢܐܝܠ~~.

122, 13. ~~ܡܢܐܝܠ~~: P. Smith has no example of this root (as a verb) from Palestinian Syriac; is it Pael or Afel?

123, 1. ~~ܡܢܐܝܠ~~ ~~ܡܢܐܝܠ~~: once more a confusion in the heading. 1 Cor. xv. 1-20 is read in the Nestorian Church (according to Maclean, p. 275) on "Tuesday of Week of Weeks" between two Lessons from Ephes. vi. and iv.; in the Greek Church (Scrivener, p. 82) on *Κυριακή ιβ'.*

124, 8. ~~ܡܢܐܝܠ~~ gives a good sense: they walk in the light of thy Saviour; but the Greek Text shows that here there must be some form of ~~ܡܢܐܝܠ~~.



10. **ܠܬܬܝܒܐ**: on this ending see Dalman, p. 213, 4, 5.
- 125, 8. **ܠܬܬܝܒܐ**: despite the **ܬ** the form must be Ethpaal.
11. **ܠܬܬܝܒܐ**: of spellings similar to this Dalman gives only **ܝܥܝܪܐܢ** p. 216, **ܝܥܝܪܐܢ** p. 219.
- 126, 3. **ܠܬܬܝܒܐ**: an interesting form.
21. **ܠܬܬܝܒܐ** is f., therefore we should expect **ܠܬܬܝܒܐ**.
- 127, 11. **ܠܬܬܝܒܐ**: here imperative as **ܠܬܬܝܒܐ**, *Anecd. Ox.* IX. p. 68; 124, 9 it is perf., **ܠܬܬܝܒܐ** l. 15 imperfect, and **ܠܬܬܝܒܐ** l. 16 Afel; comp. **ܠܬܬܝܒܐ** *Anecd. Ox.* IX. 68, 4, 1 p. impf.
- 15, 16. **ܠܬܬܝܒܐ**, **ܠܬܬܝܒܐ**: see on this pronoun Dalman, § 19, 2.
- 128, 16. **ܠܬܬܝܒܐ**: according to the context (*εἰσήκουσεν*) this is another example of the perfect spelt with **ܐ**, not imperative; cf. Dalman, p. 206; and **ܠܬܬܝܒܐ** 133, 19.
- 129, 23. **ܠܬܬܝܒܐ**: to this spelling of the imperative none of the forms given by Dalman, p. 223, corresponds exactly; he has only forms like **ܠܬܬܝܒܐ** and **ܠܬܬܝܒܐ**.
- 130, 22. **ܠܬܬܝܒܐ**: Levy in his Targumic Dictionary spells the form **ܠܬܬܝܒܐ**; but may it not correspond to the Hebrew **שְׁלֹחַ** as **ܠܬܬܝܒܐ** does to **שְׁלֹחַ**?
- 131, 5. **ܠܬܬܝܒܐ**, **ܠܬܬܝܒܐ**: both forms are singular with the suffix 3 f.
- 132, 11. **ܠܬܬܝܒܐ** cannot be right; put **ܠܬܬܝܒܐ**.
12. **ܠܬܬܝܒܐ**: probably part. pass. = **ܠܬܬܝܒܐ**.
13. **ܠܬܬܝܒܐ**: put **ܠܬܬܝܒܐ**.
14. **ܠܬܬܝܒܐ** would be "by your baptism"; it must be "in your midst"; write **ܠܬܬܝܒܐ**.
- 133, 4. **ܠܬܬܝܒܐ**: the root **ܠܬܬܝܒܐ** is well known in Hebrew, but is not used at all in common Syriac. It is found in the Targums, only in the word **ܠܬܬܝܒܐ** = *plain*. As our Texts are translated from the Greek this coincidence with biblical Hebrew is the more important for the dialect; compare **ܠܬܬܝܒܐ** 3 Kings ix. 4, in the text published by Stenning in the *Anecdota Oxoniensia*, IX. p. 32.

**134**, 4. ܠܐܢ : there is no reason for the *status emphaticus*; write ܠܐܢ.

5. ܝܠܐ: this spelling occurs here for the first time; P. Smith quotes Luke xiv. 22 ܝܠܐ = ,ܝܠܐ from a passage which is in the Vatican Codex supplied by a later hand; in the Sinaitic MSS. of Mrs Lewis it is missing. What are we to consider as the pronunciation of the *status absolutus* in this dialect? Dalman, p. 120, gives no clue to it.

**136**. Is it owing to our want of knowledge, or the greater difficulty of these texts or, as I suspect, the unreliable state of their transmission, that, as soon as we leave the ground well known to us from Scripture, we meet with one difficulty after another? What is ܠܝܢ l. 7? ܠܝܢܐ l. 11? or ,ܠܝܢܐ ܠܝܢܐ ܠܝܢܐ **138**, 11, or ܠܝܢܐ l. 19? ܠܝܢܐ occurs three times **136**, 11, **138**, 14, **139**, 8, it must correspond to ܠܝܢ in the rest of these texts or to ܠܝܢ in the common Syriac.

#### ADDITIONAL NOTES ON THE PALIMPSEST LEAF FROM CAIRO (p. cxxxviii f.).

Job vii. 21, last line. A contraction of the personal pronoun of the first pers. sg. with ܠܐܢ; comp. above on **77**, 7.

1 Sam. i. 1. Short as this bit is, yet it is interesting, for it combines the readings  $\tau\iota\varsigma$  or  $\epsilon\iota\varsigma$ ,  $\Sigma\omega\phi\iota\upsilon$  (or  $\Sigma\omega\phi\iota\mu$ ) and  $\text{Ἰερεμίου}$ , which we do not find together in our Greek MSS. Those which have the first two readings as A, have not the third ( $\text{Ἰεροσάμ}$  in its place). *Sophim* or a similar form is attested according to Holmes-Parsons only by AC 247 ( $\Sigma\omega\phi\epsilon\iota\mu$ ), and Origen (Sophin). It is not to be found in *Lucian* (as restored by Lagarde), with whose text Burkitt and Stenning consider that the fragments from 3 Kings ii. and ix. which were published by the latter in Part IX. of the *Anecdota Oxoniensia* agree (Semitic Series, Vol. I. p. 32).

## II. THE UNDERLYING GREEK TEXT.

## A. OLD TESTAMENT.

I. *Pentateuch.*

(1) Genesis	(2) Exodus	(3) Deuteronomy
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II. *Poetical Books.*

(1) Psalms	(2) Proverbs	(3) Job
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III. *Prophets.*

(1) Amos	(2) Micah	(3) Joel
(4) Jonah	(5) Zechariah	(6) Isaiah
(7) Jeremiah		

## I. PENTATEUCH.

## (1) GENESIS.

(1) Gen. I. 1—III. 24 = no. 60, pp. 80–87.

I. 1. ܠܝ ܐܝܢ would literally be = ἀπ' ἀρχῆς instead of ἐν ἀρχῇ of all our present texts. Compare on this difference the first note of Th. ZAHN in his work on *Tatians Diatessaron* (Forschungen zur Geschichte des neutestamentlichen Kanons und der altkirchlichen Literatur, Erster Theil, 1881), and the remarks of Paul de LAGARDE, *Mittheilungen*, I, 115, 116. "If the Armenian MSS. really vary between ἰ σκζβνουστ and ἰ σκζβανη, we must infer that in the Syriac original (of John i. 1) ܠܝܬ ܒܪܫܝܬ and ܠܝܬ ܒܪܫܝܬ ܡܢ or ܠܝܬ ܒܪܫܝܬܐ ܡܢ varied, and it would certainly be of interest for the History of the Dogma to know which of the three Tatian really wrote." It is a great pity that in the Sinai Palimpsest the very leaf is missing which contained John i. 1; but viii. 44 we read in one of those passages which Mrs LEWIS retranscribed after the work of the triumviri BENSLY, HARRIS, BURKITT, the very same expression as is found here, ܠܝ ܐܝܢ for ἀπ' ἀρχῆς<sup>1</sup>. For another example of the translation of ἐν by ܐܝܢ see p. 113, 7 = Ps. xl. 1, ܠܝܬ ܐܝܢ for ἐν ἡμέρῃ.

<sup>1</sup> I have collected many materials for the history of the first word of the Bible (and of the Gospel of John) ἐν ἀρχῇ. I quote only some passages as to the usage in Syriac:

(a) ܠܝܬ ܐܝܢ is used in connection with Gen. i. 1 or John i. 1 in



Om. τὸ ὑποκάτω τοῦ οὐρανοῦ 2<sup>o</sup>; compare in HOLMES the notation of the same omission in "Theoph. in MS. bibl. Bodl. et in Edd. excepta Oxon.," also in "Eustath. Hexaem. p. 6."

Compare further:

On the different pronunciation of **רש** conf. Barhebraeus on Gen. i. 1 (ed. LARSON), Ephrem (or rather Jacob of Edessa) in Kirsch, *Chrestomathia Syriaca*<sup>2</sup>, 169; Jacob of Edessa in his letter to George of Sarug (MARTIN, Introduction, 229). That **רש** occurs in the Old Testament three times at the beginning of the verse, was observed by *Elias Levita* (see BACHER in *ZDMG* 43, 233). What is the most original form of the word *rāš*, *rīš* or *rēš*, the Arabic, Syriac or Hebrew-Phœnician? Why do we call the Hebrew letter *reš*, and the Greek *ro*—whilst dropping the *σ* before *σαν* or *σγμα*—and the Latin *er*—with alef protheticum? Compare on the latter difference the medieval pun which suggested that a book contained nothing but *r ρ ρ*, i.e. *er-ro-res*, according to the verse :

R tenet Ausonium liber hoc, tenet atque Pelasgum  
R tenet Hebraeum, praetereaue nihil.

(On a Coptic remark on **PIC** as meaning "head" and "beginning" to be found in cod. Hunt. 393, see REVILLOUT, *comptes rendus*, 1872, III. 1, 316 n.) There is an *Étude exégétique* on "Le premier mot de la Bible," by Eug. LE SAVOUREUX in the *Revue Théologique* of Montauban, v. n. 1, juillet, 1878, 88-95; but the word deserves a new and most thorough monograph treating it from all points of view (etymology, meaning, history of its translations and explanations, its history in the arts of calligraphy and printing). Two beautiful specimens of Hebrew ראשית in Biblioth. Med. Laur. Catal. T. I. 1752 fol. A very curious remark occurs at the beginning of Codex Coislin. 1. (= Holmes x.) βαρησεθ παρ' Ἑβραίοις, ὅπερ ἐστὶν ἐρμηνευόμενον λόγοι ἡμερῶν.

10. *συστέμματα* is rendered by the same word as *συναγωγαί* in the preceding verse. To those differences the same remark applies as to *v.* 9.

11. Om. *γένος εἰς*, as codd. 14, 15.

14. Om. *καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτός*. For *ܠܝܠܝܐ* (= *εἰς ὥρας*) read *ܠܝܠܝܐ* = *εἰς ἑνιαυτούς*.

16. Instead of the plural *εἰς ἄρχάς* we have the singular twice. Compare for this plural, which has not been noticed by Ball, the Hebrew text of Psalm cxxxvi. 9.

24, 25. Comp. note on p. 82. The omission (by homoioteleuton) may be due to the Greek text, or to the Syriac translator or the copyist of the Syriac text<sup>1</sup>.

28. For *κτηνῶν καὶ πάσης τῆς γῆς* our text seems to presuppose *θηρίων καὶ πάντων τῶν κτηνῶν*; cf. cod. 72.

II. 4. *ܐܠܗܐ ܕܝܡܝܢܐ*: did the translator mistake *ἡμέρα* for a nominative? *ἡμέρα ἦ*.

8. Om. *κύριος*, cf. *b* (= editio Sixtina).

10. *ἐκεῖθεν*] *præm. καὶ*.

11. Om. *οὐ*, cf. codd. 25, 32, 56.

III. 2. *παντός*] *καρποῦ*, cf. Arab. 4.

3. Om. *τοῦ ξύλου*, cf. Arab. 4.

6. *ἀρεστὸν—κατανοῆσαι* is shortened, cf. Arab. 4.

9. Om. *κύριος*, cf. 19, 121, 128. || Om. *Ἀδάμ 2º*, cf. Lucian (ed. Lagarde), etc.

10. Om. *καὶ ἐκρύβην*, without any attestation.

13. Om. *κύριος*, cf. vi. 14, etc., and thus *v.* 22 with cod. 6, etc.

17. Om. *τῆς φωνῆς*, cf. 73. || *ἔφαγες 2º*] *pr. καὶ*.

(2) Gen. VI. 9—IX. 19=63, pp. 89–95.

VI. 9. *γενέσει*] *γενεῇ*, with most codices. || *Σημ et Χαμ*] + *καὶ*, cf. Arab. 3.

13. Om. *ἰδοὺ*, no other text.

14. *νοσσιὰς*] *pr. καὶ* (cf. Arab. 3) et add. *νοσσιὰς*; comp. Ball's edition of Genesis (in *Haupt's Sacred Books*) p. 52. "LAGARDE (*Orientalia*, 2, 95) suggested the repetition of the term (קניס), which is supported by PHILO (loculos loculos), as Nestle reminds me." Here "*Orientalia* II." is a mistake, I don't know whether it is the printer's or

<sup>1</sup> Comp. the Greek MS. 37 in Holmes.

mine, or Ball's, for *Onomastica sacra* (first edition, 1870, second edition, 1887, p. 367) where LAGARDE wrote: "Genesis 6, 14, scribe קִנְיָן קִנְיָן, si linguae hebraicae callentem te praestare velis." He referred to xiv. 10, xxxii. 17, Exod. viii. 10, Epiph. ed. Dindorf, 3<sup>a</sup> xv. but not to the reading of PHILO, which is omitted also by HOLMES. OLSHAUSEN, Beiträge zur Kritik des überlieferten Textes im Buche Genesis in *Monatsberichte der K. Pr. Akademie der Wissenschaften zu Berlin*, aus dem Jahre 1870 (13. Juni), held the opinion that with this repetition the original form of the text was restored (womit die ursprüngliche Gestalt des Textes in der That hergestellt scheint). Is it not satisfactory to get from this remote quarter such a valuable confirmation of Lagarde's emendation?

15. πλάτος] + αὐτῆς?

16. τῆς κιβωτοῦ, which is omitted by many codices, is replaced in this Lectionary by the pronoun. It is very doubtful, whether we must presuppose a *Greek* pronoun, where we find one in Syriac. For instance, v. 19 τρέψης] + αὐτὰ (Copt.); 20 γένος] + αὐτῶν Arab. 1, 3.

20. Om. καὶ ἀπὸ πάντων τ. κτηνῶν κατὰ γένος, cf. 18, 72.

Om. τῶν ἐρπόντων ἐπὶ τῆς γῆς, cf. Arab. 1.

22. Om. κύριος, with many codd.

VII. 3. Om. τοῦ οὐρανοῦ (alone as it seems).

Om. πάντων (many).

6. ἦν 2<sup>o</sup>] + τοῦ ὕδατος, cf. Lucian.

8. πετεινῶν τῶν καθαρῶν καὶ ἀπὸ τ. πετ. τ. μὴ καθαρῶν κ. ἀ. π. ἐρπετῶν τῶν ἐρπόντων.

11. Om. πᾶσαι, cf. 18, 58.

13. Νωὲ 1<sup>o</sup>] + εἰς τὴν κιβωτὸν (cf. 20, Chrys.) καὶ μετ' αὐτοῦ Σ. καὶ X. καὶ Ἰ. υἱοὶ Νωὲ and om. afterwards μ. ἀ. εἰς τ. κιβ. (cf. again Chrys.).

14. Om. κατὰ γένος.

15. εἰσῆλθεν, cf. Lucian. || Om. ἄρσεν καὶ θῆλυ, cf. DE etc.

16. εἰσῆλθον, D etc.

17. Om. ἐπὶ τῆς γῆς 2<sup>o</sup>, 74, 129, 134.

20. Om. τὰ ὑψηλά, E and many.

21. Om. καὶ τῶν κτηνῶν, Chrys.

22. Om. ζωῆς.

23. Om. πάσης, many.

VIII. 1. Om. πάντων τῶν 4<sup>o</sup>, 37. || ὅσα] pr. καὶ.

3. ἐνεδίδου καὶ ἡλατινοῦτο (cf. DE) τὸ ὕδωρ + ἀπὸ τῆς γῆς (alone).



5. ἐνδεκάτῳ] δεκάτῳ, many.  
 8. ὀπίσω αὐτοῦ] παρ' αὐτοῦ, i.e. not behind the raven, but away from himself, Noah; cf. 20, 61, 74, Chrys. || ἀπὸ] + προσώπου, DE.  
 9. Om. πάσης, many.  
 12. Om. ἔτι, Arm. 2.  
 13. κιβωτοῦ] + ἣν ἐποίησεν, DE many.  
 19. Om. καὶ πᾶν πετεινὸν, 58.  
 20. Om. καθαρῶν 1°—2°, alone. || Om. ὀλοκάρπωσιν, alone.  
 21. διανοηθεῖς Οὐ] Διανοηθεῖς οὐ. || Om. ἔτι.  
 22. Om. οὐ. One of the strangest cases I have met with, where a negative is added or omitted without reason, and the sentence turned to its contrary meaning; compare the list I have drawn up in my *Einführung in das griechische Neue Testament* (Göttingen, 1897, p. 95, Gal. ii. 5, v. 8; 1 Cor. v. 6; Rom. iv. 19; Matt. viii. 30 μακράν, Jerome *non* longe; John vi. 64 **¶** G οἱ πιστεύοντες, the rest οἱ μὴ πιστ.; 1 Cor. xiii. 5 love seeketh not τὸ μὴ ἐαυτῆς.

- IX. 3. καὶ 1°] + ὑπὲρ (Λ). || Om. τὰ πάντα, alone.  
 6. ἀντὶ τοῦ αἵματος αὐτοῦ] freely τὸ αἷμα αὐτοῦ ἀντ' αὐτοῦ.  
 7. πληθύνεσθε ἐπὶ] κατακυριεύσατε.  
 11. Om. πᾶσα, many. || Om. ἔτι 1°, many.  
 13. διαθήκης] + αἰωνίου, 56, 129.

(3) Gen. XVIII. 1-5, 18—XIX. 30 = 66, pp. 98-103.

1. αὐτῷ] τῷ Ἀβραάμ.  
 19. συντάξει] + Ἀβραάμ, 56, 106, 129, Chrys.  
 20. πεπλήθυνται] + πρὸς με, many.  
 21. Om. ἵνα, 107.  
 22. δέ] + ἔτι, many. || Κυρίου] + τοῦ θεοῦ, many.  
 24. δίκαιοι ἐν τῇ πόλει, D etc.  
 28. εὗρω] εὗρεθῶσιν, 82.  
 XIX. 3. Om. πρὸς αὐτόν. καὶ εἰσῆλθον, alone.  
 5. πρὸς σέ, literally, "in thy house."  
 6. πρὸς αὐτοὺς] + πρὸς (or εἰς) τὸ πρόθυρον, D etc.  
 8. Om δέ, Chrys., Copt.  
 9. ἐκεῖ] + καὶ εἶπαν, 106, etc. || For εἰσῆλθες (Swete) must of course be read εἰς ἦλθες, the Lectionary having merely **ⲉⲓⲗⲏⲥ** = ἦλθες. || κρίσιν] κρίσεις, 56, 129.  
 17. Om. καὶ 2°, 76, etc. || Om. σώζων, 55, 72, etc.

18. Om. πρὸς αὐτοὺς. || δεόμεναι] + σου.  
 19. δικαιοσ. σου] **אבגז**, probably δικαιοσ. αὐτοῦ, 72.  
 20. τοῦ καταφυγεῖν με ἐκεῖ, καὶ διασωθήσομαι· ὅτι ἐστὶν μικρά· καὶ  
 ζήσεται.  
 21. Om. καὶ 2°, 31, 72, 83.  
 22. Om. σπεύσον οὖν. || Ζήγων] **יגא**  
 24. πῦρ καὶ θεῖον? || Om. ἐν αἷς—Λώτ, many. || Om. πάντα.  
 26. αὐτοῦ] τοῦ Λώτ, 74, 106, etc.  
 27. Om. τὸ πρῶτ.  
 29. περιοίκου] περιχώρου?  
 30. μετ' αὐτοῦ 2°] + ἐκεῖ, cf. Arab. 3.

(4) Gen. XXII. 1-19 = 69, pp. 105-107.

1. ὁ θεὸς] pr. καὶ.  
 2. τὸν Ἰσαὰκ after τὸν υἱόν σου. || ἀνένεγκον] + μοι, 75, 135, Chrys.  
 9. Om. ἐκεῖ, 19, 61, 106, etc.  
 18. ἔθνη] + τῆς γῆς, many.  
 19. ἐπορεύθησαν] + ἄμα, many.

(2) EXODUS.

(5) Exod. VIII. 22<sup>b</sup>—IX. 35 = 49, pp. 59-63.

23. τοῦτο] pr. τὸ σημεῖον, A etc.  
 26. Om. τὸ ῥῆμα τοῦτο, all, as it seems.  
 27. τῷ θεῷ] pr. Κυρίῳ, A etc.  
 29. Ὅδε] ἰδοὺ. || τὸν θεόν] pr. κύριον. || ἀπὸ σοῦ ἢ κυν.] ἢ κυν. ἀπὸ  
 Φαραὼ, many. || σου δις] αὐτοῦ δις, many. || Om. ἐξαπατήσαι, 15, 53.  
 30. θεόν] κύριον, 72.  
 31. Om. καὶ τῶν θεραπόντων αὐτοῦ, 53.  
 IX. 1. Om. τῶν Ἑβραίων, alone.  
 3. Om. τε.  
 4. Om. ἐν τῷ καιρῷ ἐκείνῳ, A\* and many. || Αἰγυπτίων and τῶν  
 υἱῶν Ἰσραὴλ, transp., 15, 18, 72. || πάντων τ. τοῦ Ἰσρ. υἱῶν] τῶν κτηνῶν  
 τῶν υἱῶν Ἰσραὴλ, cf. A. || ῥητόν] **אבגז**, cf. 72.  
 5. Om. λέγων.  
 6. τὸ ῥῆμα τοῦτο] + ἐπὶ τῆς γῆς, 55.  
 7. Om. πάντων, A\*, and many. || ἐβαρύνθη] pr. καὶ, X etc.

8. πασάτω] + αὐτήν, many.
9. Om. καὶ ult., many.
10. καμινάϊας] + καὶ ἔστησαν, 15, 58, 72, Arab. 1, 2, cf. v. 1. || Om. φλυκτίδες, 29.
12. Om. αὐτῶν, 72. || Κύριος 2<sup>o</sup>] + τῷ Μωυσῇ, A<sup>a</sup> and many.
13. Om. Φαραῶν.
14. Om. ἄλλος, A many.
15. θανατώσω] θανάτω, X etc.
20. τοὺς παῖδας (αὐτοῦ) καὶ τὰ κτήνη αὐτοῦ, 72 etc.
21. ἀφῆκεν] + τοὺς παῖδας αὐτοῦ καὶ, 15, 58, 72, Arab. 1, 2.
24. χάλαζα] + ~~καὶ~~ = πατάσσουσα? || Om. ἡ δὲ χάλαζα, cf. 72, Arab. 1, 2. || ἐν Αἰγύπτῳ] ἐν πάσῃ γῇ (τῆς) Αἰγύπτου, 15, 58, 72, 130, Arab. 1, 2. Om. ἀφ' ἧς ἡμέρας—25. Αἰγύπτου.
25. Αἰγύπτου] + πάντα ὅσα ἦν ἐν τῷ πεδίῳ, B<sup>b</sup> 19, 58, 72, etc. Arab. || Om. ἡ χάλαζα ult., many.
28. Om. περὶ ἐμοῦ, A etc.
29. μου] + πρὸς Κύριον, many. || ὑετὸς] + καὶ, 72.
30. θεὸν] Κύριον, A etc.
35. τῷ Μωυσῇ] ἐν χειρὶ Μωυσῆ, 15, 18, 72 (only these).

(6) Exod. X. 1—XI. 10 = 51, pp. 65–69.

1. τῶν θεραπόντων] pr. τὴν καρδίαν, 15, 58 etc. Arab. 3. || ἐπ' αὐτούς] ἐπ' αὐτόν, alone.
2. ἐμπέπαιχα] ἐνπέπραχα, 72, cf. πέπραχα, 53, ποιήσω, 106.
4. αὐριον ταύτην τὴν ὥραν, 53, 72.
5. Om. τῆς γῆς 2<sup>o</sup>, A and many.
6. αὐτῶν] ὑμῶν? || Om. Μωυσῆς, many.
7. τῷ θεῷ] pr. Κυρίῳ, A and many.
9. υἱοῖς, θυγατράσιν et προβάτοις] + ἡμῶν, 15, 58, 72. || Κυρίου] + τοῦ θεοῦ ἡμῶν, B<sup>ab</sup>A and many.
10. Vid. om. ἔστω. || Vid. om. μὴ.
11. ἀλλὰ πορεύεσθε (sine οἱ ἄνδρες) et λατρεύσατε.
12. γῆν 2<sup>o</sup>] + Αἰγύπτου, 15 etc. || Om. πᾶσαν.
13. ἐπήγαγεν] pr. Κύριος, B<sup>ab</sup>A many. || τὸ πρῶτ' pr. καὶ, 84.
14. οὐ γέγονεν ἀκρις τοιαύτη, 15, 58, 72.
15. γῆ] pr. πάσῃ, B<sup>ab</sup>A all.
18. τὸν θεὸν] Κύριον, A etc.
19. om. αὐτήν, Arm. 1, 2.

21. (σκότος ψηλαφητὸν, 77).  
 22. σκότος] + καὶ. || γνόφος] + καὶ.  
 23. Om. καὶ 1°. || Om. τρεῖς ἡμέρας 1°, A etc.  
 25. εἶπεν] + ~~καὶ~~ it. v. 28, 29.  
 29. εἶρηκας] ~~διῶκε διὰ~~ = καλῶς εἶρηκας, cod. 83 καθὼς εἶρ.,  
 131 ὡς εἶρ., Georg. ut iuste dixisti.  
 XI. 1. ἐκβολῇ] + ἐντεῦθεν, 15, 18, 58, Arm. 1, 2.  
 2. πλησίον] + (αὐτοῦ) καὶ ἡ γυνὴ παρὰ τῆς πλησίον (αὐτῆς), B<sup>c</sup>A,  
 X, 18 etc. || χρυσᾶ] pr. σκεύη.  
 3. Om. αὐτοῦ, 19, 72, 118, Ar. 1, 2. || αὐτοῦ] Φαραὸν καὶ ἐν ὀφθαλ-  
 μοῖς τοῦ λαοῦ, 15, 18, 72.  
 5. θρόνου] + αὐτοῦ, 15, 32, 72, etc. || Om. παντὸς.  
 7. Om. οὐδὲ, many.  
 8. Om. πάντες, 85, 135.  
 9. Om. πληθύνων, A and many.  
 10. Om. τὰ σημεῖα καὶ, A\* and many. || Om. ταῦτα, 53, 59, 71. ||  
 Om. ἐν γῇ Αἰγύπτῳ, many. || εἰσήκουσεν] ἠθέλησεν, A and many. ||  
 Αἰγύπτου] αὐτοῦ, A and many.

## (3) DEUTERONOMY.

(7) Deut. X. 12—XI. 28 = 45, pp. 51—55.

12. Om. καὶ 2°, AF etc.  
 13. φυλίσσεσθαι] pr. καὶ, Ar. 1, 3.  
 14. ἡ γῆ] pr. καὶ, 16, 32, etc., Ar. 1, 3.  
 15. μετ' αὐτοῦς] pr. καὶ, alone.  
 16. Om. καὶ 1° (et vid. 2°). || σκληρυνεῖτε] + ἔτι AF etc.  
 21. οὗτος 1°] + γὰρ, Arab. 3. || Om. ἐν σοὶ.  
 XI. 1. δικαιώματα αὐτοῦ] + καὶ τὰς ἐντολὰς αὐτοῦ, AF etc.  
 3. τέρατα] ἔργα, IV. 82, Arab. 1, Georg., 130 mg.  
 4. Om. καὶ τὴν δύναμιν αὐτῶν, AF etc. || ἐπέκλυσεν τὸ ὕδωρ]  
~~καὶ αὐτοὺς~~, illos in aqua, Ar. 3. || Om. καὶ 4°.  
 6. τὴν μετ' αὐτῶν] τὴν μεγάλην, alone.  
 7. Κυρίου] + τὰ μεγάλα, AF etc. || σήμερον] pr. ἕως, 82.  
 10. εἰσπορεύη] ὑμεῖς εἰσπορεύεσθε, (A)F etc. || Om. καὶ || Om. αὐτῶν,  
 AF many.  
 11. εἰσπορεύεσθε, 54, 74, 75, etc.  
 12. Om. καὶ, 16, 30, 73, etc.



14. Om. καὶ 1°, Georg., Arm. || δώσει] + σοι, Chrys.  
 16. προσέχετε ἑαυτοῖς, 19, 108, 118. || σου] ὑμῶν, 19, 44, 74, etc. ||  
 Om. καὶ προσκυνήσετε αὐτοῖς, Georg.  
 18. εἰς τὴν καρδίαν] ἐπὶ τῶν καρδιῶν, 19, 108, 118 (vel εἰς τὰς  
 καρδίας). || χειρὸς] plur.  
 20. γράψετε] γράψεις, 19, 108, 118. || ὑμῶν bis] σου bis, 108,  
 marg. 85.  
 21. μακροημερεύσητε] πληθυνθῶσιν αἱ ἡμέραι σου (18, 19, 108, 118,  
 sed ὑμῶν] || νῆδον σου (106 μου).  
 22. σοι] ὑμῖν, AF etc. || ἡμῶν] ὑμῶν, X etc.  
 23. Om. καὶ 1°, 58 Georg.  
 24. τοῦ ποδοῦ] τῶν ποδῶν, F etc. || Ἀντιλιβάνου] **لحم**. || Om.  
 ποταμοῦ 2°, XI etc.  
 25. πρὸς ὑμᾶς] + Κύριος, 82, cf. AF.  
 28. αἱ κατάραι] τὴν κατάραν v. ἡ κατάρα.

(8) Deut. XII. 28—XIV. 3 = 53, pp. 70–73.

- XII. 29. αὐτήν] αὐτούς AF etc.  
 30. λέγων] pr. οὐ μὴ ἐκζητήσης ἐπακολουθήσαι αὐτοῖς καὶ οὐ μὴ  
 ἐκζητήσης τοὺς θεοὺς αὐτῶν, cf. AF etc.  
 31. τῷ Θεῷ] pr. Κυρίῳ, AF etc., + **رحم** (= ἔτι? οὐπω?)  
 Κυρίου ἃ] ἃ Κύριος, AF etc.  
 32. ὑμῖν] σοι AF etc.  
 XIII. 2. Om. καὶ 2°, 82.  
 3. τὸν λόγον 71, 75. || σου ὑμᾶς] σε. || τὸν Θεόν] pr. Κύριον, AF  
 etc. || σου 2°] ὑμῶν AF etc.  
 4. φοβηθήσεσθε] + καὶ τὰς ἐντολὰς αὐτοῦ φυλάξεσθε, AF etc.  
 5. ἐκ 2°] ἐξ οἴκου, 74, 76, 106, etc.  
 6. ἡ γυνή] + σου AF etc.  
 8. ἐπιποθήσεις] **رحم** = ἐλεήσεις, which is to be found only  
 in the Complutensis and in Tertullian. Here we have, apparently, three  
 independent corrections of a difficult word.  
 9. αἱ χεῖρες] pr. καὶ, cf. AF etc.  
 11. Ἰσραὴλ] ὁ λαὸς, nowhere else. || προσθήσουσιν, AF etc.  
 13. γῆν] πόλιν AF etc.  
 14. καὶ ἐτάσεις (**رحم**? στήση?) καὶ ἐκζητήσεις (cf. cod. 54) καὶ  
 ἐρωτήσεις καὶ ἐξεραυνήσεις, four verbs. || γεγένηται] pr. καὶ.



15. γῆ] πόλει, AF etc.  
 18. τὰς ἐντολὰς] pr. πάσας, AF etc. || τὸ καλὸν καὶ τὸ ἀρεστὸν, AF etc.

XIV. 1. οὐκ ἐπιθήσετε] pr. οὐ φοιθήσετε AF etc., cf. οὐ κοφθήσεσθε of the Complutensis and καὶ κατατεμεῖσθε of cod. 71. || ἐπιθήσετε] ποιήσετε, Arab. 3 et Theodoret in Comment.

2. Om σου<sup>1</sup>—σου<sup>2</sup>, 29 and Arab. 3. || τῆς γῆς] pr. πάσης, alone.

From the preceding list it will appear that in the Pentateuch the text of the present Lectionary does not fully agree with any text hitherto known; but that it comes nearer to A than to B, and especially to the codd. 15, 18, 72 and to some of the Arabic Versions. Whether the latter be derived from a Syriac text, is an open question.

## II. POETICAL BOOKS.

### (1) PSALMS.

Small parts of the following Psalms have been preserved:

- 8, 21, 22, 24, 29, 30, 34, 37, 40, 54, 64, 68, 76, 84, 87, 97, 101.

There are a few differences from the text printed by Swete. In Ps. 8 it would seem that our Lectionary omitted ὡς in v. 2, ὅτι in v. 3 and read νηπίων θηλαζόντων; but these three variants are due to the freedom of a translation.

XXII. 5. ἐξ ἐναντίας] + πάντων which is found only in cod. 194 of more than 100 MSS.

XXXIV. 1. με 2<sup>o</sup>] ἡμᾶς, alone.

- II. δ] pr. καὶ.

XXXVII. 18. ὅτι ἐγὼ] ἐγὼ δέ, and thus Cyril of Alexandria.

XL. 8. ἐπὶ τὸ αὐτὸ] **ἰααα** **ⲁ** = ἐπὶ τοιοῦτο?

LXIV. 2. εὐχῇ] + ἐν Ἱερουσαλὴμ, **NT** and more than 100 MSS.

LXVIII. 22. Om. καὶ 1<sup>o</sup>, and thus cod. 21, Chrysostom, Cyril.

LXXVI. 2. Om. καὶ ἡ φωνή: φωνῇ, sic vid. B<sup>b</sup>**NT** etc.

XCVII. 1. Om. Κύριος, Euseb. (dem. ev.).

8. ἀγαλλιάσονται] + ἀπὸ προσώπου Κυρίου, ὅτι ἔρχεται **NT** etc.

CI. 2. Κύριε εἰσάκουσον, **NT** etc.

S. L.

Of these variants only that of xxii. 5 is characteristic; the coincidence with cod. 194. This MS. is described by Holmes-Parsons as Codex Biblioth. Reg. Paris. num. 21 membranaceus, pulcherrime, sed non accurate, scriptus, ubicunque literis aureis. Accentus habet a prima manu. Continet Psalmos 151. et Cantica Sacra.

Prov. I. 1-9-19 = 61, pp. 87, 88 + 67, pp. 103, 104.

15.  $\mu\eta]$  pr.  $\nu\acute{\iota}\epsilon$ , as  $\aleph^{ca}$  or rather  $\nu\acute{\iota}\epsilon$  μου, as 23, 252. ||  $\alpha\upsilon\tau\omega\acute{\nu}$  2<sup>o</sup> + (16) οἱ γὰρ πόδες αὐτῶν εἰς κακίαν (κακὰ?) τρέχουσιν καὶ ταχινοὶ τοῦ ἐκκέαι αἷμα,  $\aleph^{ca}$  A 23, etc.

8. σε 2<sup>o</sup>] + ἀσοφον καὶ μισήσει σε, N<sup>ca</sup> A etc.; 254 ἄφρονα καὶ προσθήσει τοῦ μισῆσαι σε, et adjiciet ut oderit te, Augustine.

Codex Vaticanus num. 337 membranaceus, in 8<sup>vo</sup>, saeculo XIII., ut videtur, exaratus.

Job XVI. 1-10, 21—XVII. 16 = 46, pp. 55-57.

б. χειλέων] + μου, N<sup>®</sup>

7. τραῦμα] + μου,  $\aleph^a A$   
 9. εἰς] pr. καὶ,  $\aleph^*$  || ἐγενήθη] + μοι (?) || ἀνταπεκρίθησαν, alone.  
 23. ἤκασιν] ἤκουσίν μοι, A 157, 249 etc.  
 XVII. 1. πνεύματι]  $\kappa\lambda\alpha\iota$ , write  $\kappa\omega\alpha\iota$ , probably.  
 5. τῇ μερίδι]  $\alpha\lambda\alpha\omega \alpha\lambda$ , Syriacism, literally: the sons of his portion. || υἱοῖς] + μου, perhaps.  
 10. ἐρεῖδετε καὶ δεῦτε]  $\alpha\theta\omega\alpha\omega \alpha\theta\omega\alpha\iota$ , "ye have come and seen" = ?  
 12. ἔθηκαν, A vet. lat. || ἐγγὺς] +  $\kappa\alpha\alpha\alpha\theta\omega\alpha$  = σκεπασθῆναι ?  
 15. ὄψομαι] + ἔτι, only A and 249.

## XXI. 1-34 = 54, pp. 74, 75.

2. αὕτη παρ' ὑμῶν, A. || Om. ἡ, AC 249.  
 5. χεῖρα] *your* hands. || σιαγόνι] *your* cheeks.  
 8. ψυχὴν] *their* heart. || ὀφθαλμοῖς] *their* eye.  
 9. αὐτοῖς] ἐπ' αὐτοῖς vel ἐπ' αὐτούς, many.  
 10. Conf. lat. concipientes non abortant.  
 14. λέγει] dicunt, vet. lat. || Κυρίῳ] Κύριε || οὐ βούλομαι]  $\alpha\alpha\alpha$  = ?  
 20. Instead of  $\alpha\alpha\alpha$  read  $\alpha\alpha\alpha$ .  
 21. μετ' αὐτοῦ] μετ' αὐτόν.  
 23. αὐτοῦ]  $\alpha\alpha\alpha\alpha$ . || εὐπαθῶν]  $\kappa\alpha\alpha$  = ?  
 25. ὁ δὲ] "another."  
 26. αὐτούς]  $\alpha\alpha\alpha\alpha\alpha\alpha$ , "both."

On cod. 249, which several times agrees closely with the Lectionary, Holmes-Parsons writes (preface to Esther):

Codex Vaticanus, membranaceus, Pii secundi, in Appendice signatus num. 1. (Plura non dedit librarius: optandum est sane ut tandem aliquando divulgaretur Codicum Graecorum in Biblioth. Vaticana Catalogus.)

## III. PROPHETS.

(1) Amos VIII. 9-12 = 78, pp. 114, 115.

9. λέγει κύριος Κύριος] λ. κύριος ὁ θεὸς and places it after μεσημβρίας.  
 10. Om. πάσας, 240.

11. ἐπὶ τὴν γῆν λιμὸν and + **Λαω** (ἰσχυρόν ?). || Κυρίου] θεοῦ.  
 12. ὕδατα τῆς] ἀπὸ θαλάσσης ἕως, many. || περιδραμοῦνται ζητοῦντες  
 is translated as if it were ζητήσουσι περιδραμεῖν.

(2) Micah V. 2-5 = 25, p. 24.

2. ὀλιγοστος] pr. μὴ, many. || Om. τοῦ εἶναι. || χιλιάσιν] τοῖς  
 ἡγεμόσιν, cf. 36, 39, literally, *in the leadership*. || ἐξ οὗ (read ἐκ σοῦ)] +  
 γὰρ. || μοι] + ἡγούμενος, cf. A and Theodoret. || τοῦ Ἰσραήλ] ἐν τῷ  
 Ἰσραήλ, with AQ, et pr. καὶ, **Δακ**.  
 3. δώσει] The Syriac form **Διδ** may be understood "she will  
 give" or as δώσεις, "thou wilt give," cod. 22, 153.  
 4. αὐτοῦ ἐν ἰσχύι Κύριος] Κυρίου ἐν ἰσχύι.

(3) Joel I. 14—II. 11-20-27 = 38, pp. 42-44 ; 40, pp. 45, 46 ; 43, pp. 49, 50.

- I. 14. κηρύξατε and συναγάγετε] pr. καὶ, it. 16 before ἐξ (many) and 17  
 κατεσκάψαν. The Syriac does not easily admit *asyndeta*.  
 17. ἐσκίρτησαν] + δὲ. || ὅτι] καὶ.  
 18. ἑαυτοῖς] ἐν αὐτοῖς, 311 Arm.  
 19. σέ] + δὲ.  
 II. 1. κηρύξατε] pr. καὶ. || συγχυθήτωσαν] συναχθήτωσαν, A || ὅτι] καὶ.  
 2. ὡς] pr. καὶ. || Om. ἐτών.  
 3. πεδίου] pr. ὡς, compl. ὡσεὶ.  
 5. ὡς 1<sup>o</sup>] pr. καὶ, it. 6 for πᾶν.  
 7. ὡς 1<sup>o</sup>] + δὲ.  
 11. ὅτι 2<sup>o</sup>] καὶ.  
 14. θυσίαν] pr. καὶ, many.  
 15. κηρύξατε, 16 ἀγιάσατε, it. νήπια et ἐξελθάτω] pr. καὶ. || Om.  
 ἐκλέξασθε πρεσβυτέρους.  
 17. ἀνὰ μέσον] pr. καὶ.  
 19. τῷ λαῷ αὐτοῦ after Κύριος, 30, 311. || ἔλαιον] + *and ye shall eat*  
 (καὶ φάγεσθε).  
 20. ἐμεγαλύνθη, AQ many.  
 21. χαῖρε] pr. καὶ.  
 22. συκὴ καὶ ἄμπελος] καὶ ἄμπ. καὶ συκῇ, cf. AQ etc.  
 26. Om. ἐσθίοντες, cf. 233.  
 27. Om. ἔτι 2<sup>o</sup>, many.

## \* III. 9-21 = 50, pp. 64, 65.

9. *προσαγάγετε* etc.] and all men of war shall draw near and come up.

11. *ἐκεῖ ὁ πρᾶνς ἔστω μαχητής*] and there breaks the Lord your strength (alone).

12. *ἐξεγειρέσθωσαν*] + *τὰ ἔθνη καὶ*.

13. *πατεῖτε* and *ὑπερεκχειτε*] pr. *καὶ*.

14. Om. from *τῆς δίκης* 1°—2°, 23, 62, 106.

15. Note the difference in the translation of *δύσουσιν* here (ܕܫܘܨܝܢ) and ii. 10, ܕܫܘܨܝܢ = ܕܫܘܨܝܢ. There is no example as yet of this verb ܕܫܘܨܝܢ in the Syriac Dictionaries, neither in the *Thesaurus* nor in Brockelmann. But codd. BC of the Evangelium (to be published by Mrs Lewis) have Luke v. 7 (p. 97 l. 1) ܕܫܘܨܝܢ, where de Lagarde after his codex (A) gives ܕܫܘܨܝܢ, with the note: in ventre litterae ܕ vocis ܕܫܘܨܝܢ litura.

16. *ἐνισχύσει*] + *Κύριος, Q* etc.

17. Om. *καὶ* 2°.

18. *σχοίνων*] ܫܘܝܢ. Why does the Lectionary not translate *σχοίνων*? And how does it come to the form ܫܘܝܢ? from the Peshito, which has ܫܘܝܢ, or direct from the Hebrew שׁוֹמֵר? The Syriac Hexapla retains ܫܘܝܢ and remarks in the margin: ܫܘܝܢ are the trees which produce ܫܘܝܢ (*chia*, gummi, mastix). The same translation is to be found in Micah vi. 5 and Hatch-Redpath ought not to have placed the † to these passages, but ought rather to have given ܫܘܝܢ as the Hebrew equivalent of *σχοίνος* (= *σχῖνος*). The Greek reading is of great interest, because the word serves Jer. viii. 8 in LXX. and Ps. xlv. 2 in AQUILA, as the translation for שׁוֹמֵר, the *calamus* or pen.

## (4) Jonah (the whole) = 88, pp. 126-131.

I. 2. *αὐτῆς*] *αὐτῶν*, 95, 130 etc.

5. *ἐφοβήθησαν*] + *φόβῳ μεγάλῳ*, 36, 86, 130 etc.

6. *ῥέγχεις*] pr. *καθεύδεις καὶ*.

8. *ἔρχῃ*] + *καὶ ποῦ πορεύῃ* N<sup>ch</sup>Q<sup>mg</sup> 22 etc.

10. *ἐποίησας*] pr. *ὁ*, 130, 211 et + *ἡμῖν*, 86, 239.



11. κλύδωνα] + ἐπ' αὐτούς, 36, 86, 130, 311.  
 14. ἀνεβόησαν] + the men.  
 II. 1. καταπιεῖν] and it swallowed.  
 2. ἐκ τῆς κοιλίας τοῦ κήτους πρὸς Κύριον τὸν θεὸν αὐτοῦ.  
 7. φθορὰ ζωῆς] ἐκ φθορᾶς ἢ ζωῆς, AQ etc.  
 10. σωτηρίου] + μου AQ etc.  
 11. προσετάγη] + ἀπὸ κυρίου, N<sup>eb</sup>.  
 III. 2. Ἀνάστηθι] + καὶ.  
 3. ἐλάλησεν] + αὐτῷ.  
 8. αὐτῶν] αὐτοῦ.  
 IV. 3. Om. δέσποτα, Cyril Alex.  
 4. We have already here as in v. 8: And Jonah answered: Well I am angry even unto death. This occurs in no other MS., as it seems.  
 8. Om. καὶ 2°. || ἀπελέγετο τὴν ψυχὴν αὐτοῦ] he chose for his soul the death.

In these passages from the Minor Prophets the Greek codices which show the most marked relation to the text of our Lectionary are

- 86 (see Jonah i. 5, 8, 11),  
 240 (see Amos viii. 10, Zech. ix. 11),  
 311 (see Joel ii. 19, Zech. xi. 14 etc.).

86 is the well-known Codex Cardinalis Barberini Romae vetustissimus; compare on it Holmes-Parsons, pref. to Isaiah.

240 is described in the preface to the Minor Prophets as

Codex Biblioth. Mediceae XXII. Plut. XI. in folio minore saec. XIII.  
 (sc. an. 1286 ut habetur in ultima Codicis pagina). Est catena perpetua ex variis SS. PP. concinnata. Nitidissimus codex.

311 is (ibidem): Cod. Bibl. S. Synod. Mosq. num. 341 membranaceus saec. XI.

(5) Zechariah IX. 9-15 = 52, pp. 69, 70.

9. Om. αὐτὸς.

10. πλῆθος καὶ εἰρήνη ἐξ ἔθνων] as the Syriac text stands, we must translate: he will *speak* peace with the nations. According to Holmes-Parsons the same translation is found in the Slavonic version: καὶ ῥήσει (?) εἰρήνην ἔθνων; Aquila, Eusebius and others, λαλήσει.

ὕδατων (= 𐤅𐤃𐤁𐤏) ἀπὸ θαλάσσης (= 𐤕𐤕𐤓); thus N<sup>ca</sup> 22, 36, 40, 42, 49 etc. || ποταμῶν διεκβολὰς] ἀπὸ ποταμῶν ἕως διεκβολὰς οἱ διεκβολῶν,

8<sup>ca</sup> etc. This passage proves that the Lectionary follows a Greek text, which had undergone revision from the Hebrew.

11. Om. σου 2°, 240.
12. Om. παροικεσίας σου, alone.
13. I have bent my bow *against* Judah and filled *against* Ephraim (τῷ Ἐφραΐμ codd. 95, 185). || ψηλαφήσω] ܡܢܚܚܐ, I have made. || βολίς] + αὐτοῦ, 22, 36 etc.
14. Παντοκράτωρ] here = ܡܠܟܐ, in the next verse = ܡܠܟܐ.

XI. 11<sup>b</sup>-14 = (a) 68, p. 104 = (b) 72, pp. 110, 111.

Here we have for the first time a lesson twice, and, small as it is, it is sufficient to show that the text was not taken from an already existing Syriac version of the Bible, but that it was translated afresh *ad hoc*, where it occurred. This is proved (1) by different translations of an identical Greek text, (2) by variations in the Greek text. Compare

11. (a) ܡܢܚܚܐ ܡܢܚܚܐ } = καὶ γινώσκονται Χαναανῖται.  
(b) ܡܢܚܚܐ ܡܢܚܚܐ }
12. (a) ܡܢܚܚܐ ܡܢܚܚܐ } ἀπείπασθε. Besides the addition  
(b) ܡܢܚܚܐ } of ܡܢܚܚܐ ἀπείπασθε seems to be taken in the first case as verbum finitum, not as imperative and in the sense of ἀθετεῖν or ἀδικεῖν.
14. (a) ܡܢܚܚܐ } ἀπέρριψα; the rendering of 6 would best  
(b) ܡܢܚܚܐ } correspond to a reading συνέτριψα, but this is not found in any Greek MS.; one has ἀπέστρεψα, another ἀπέκρυψα; it is the reading of the Peshito. || κατάσχυσίν μου] both (a) and (b) τὴν διαθήκην μου, 106, 239, 311.

(6) Isaiah III. 9<sup>b</sup>-15 = 74, pp. 111, 112.

9. Om. καθ' ἑαυτῶν.
10. δύσχρηστος] ܡܢܚܚܐ = εὐχρηστος?
11. πονηρὰ] + ܡܢܚܚܐ = ?
13. Om. καὶ στήσει εἰς κρίσιν τὸν λαὸν αὐτοῦ, cf. 301 which om. κ. στ. εἰς κρ.
15. ἀδικεῖτε] + μοι.

## VII. 10-16 = 24, p. 23.

13. δὴ] **κισ**.  
 14. Κύριος αὐτὸς] **κισ κω**. || καλέσουσιν, 26, 106, 144, 239, 306.  
 15. προελέσθαι] **λλ** = λέγειν? || ἐκλέξεται, many.  
 16. πονηρία] + **κκ**.

## VIII. 8-XI. 16-XII. 6 = 27, pp. 25-33; 35, pp. 39, 40.

9. Om. ἡττάσθε 1°-2°, 144. || λόγον δὲ λαλήσητε] ὅτι βουλευέσθε.  
 11. τῇ πορείᾳ] pr. καὶ, 22, 36 etc. || om. λέγοντες.  
 13. αὐτὸν] **αυλ**, alone.  
 14. λίθῳ προσκύματος, 301. || πέτρᾳ πτώματος. || ἐν 1°] pr. ὡς.  
 15. Om. καὶ ἐγγιούσιν. || ἁλώσονται] **αυαυ** = ἀπολέσουσιν? || ἐν ἀσφαλείᾳ] + ὄντες?  
 17. μενῶ] **κισα**, I confess = ?  
 19. καὶ ἐὰν εἴπωσιν] and he will say. || οὐκ ἔθνος] **κω αυλ**, read **κω**, probably. || om. αὐτοῦ, 302. || ἐκζητοῦσιν] do ye seek and ask? || νεκροῦς] **κισα**, read **κδισα**.  
 20. ἔδωκεν] **αυακ** || om. οὐκ, it. v. 22!  
 22. καὶ ἀπορία καὶ στενοχωρία κ. σκότος κ. θλίψις κ. σκότος πολὺ.

IX. 1. πίε] **κδισ** (= **κδισκ**?). || om. καὶ πέραν τοῦ Ἰορδάνου, Cyril.

2. ἴδετε] **κω** = εἶδε, N<sup>c</sup>. || ἐφ' ὑμᾶς] **αυαυ**, over them, Euseb. αὐτοῖς.  
 3. Om. ἐν εὐφροσύνῃ σου.  
 4. ἐπ' αὐτῶν] on their neck, omissis καὶ ἡ ῥάβδος ἡ. || **κισ** l. **κισα**.

5. ἱμάτιον] pr. πᾶν.  
 6. ὅτι] ἰδού, Clemens Alex. || υἱὸς] pr. καὶ. || οὗ ἡ ἀρχὴ] and his government. || καλοῦσι. || μεγάλης βουλῆς ἄγγελος] **κισ κδισα κδισα** **αυααυα**, write **κκκκ** + θαυμαστὸς σύμβουλος, θεὸς ἰσχυρὸς, ἐξουσιαστής (= **κθαυτλαυ** **κκ** **κωκ**), ἄρχων εἰρήνης, πατήρ τοῦ μέλλοντος αἰῶνος, cf. N<sup>ca</sup>A 22, 36 etc. || ἄξω] ἄξει?

7. εἰρήνης] **αυακ** = ἐξουσίας?, very singular. || Δαυείδ] + sitting. || ὁ ζῆλος] for the zeal.

9. ἐν Σαμαρείᾳ] in the *land* of Samaria.  
 11. Om. ἐπ' αὐτόν, 41.  
 12. Συρίαν] pr. **ⲕⲓⲁⲟ** = καὶ ἀφελεῖ? || "Ἕλληνας] **ⲕⲁⲙⲓⲗ**.  
 14, 15. Om. ἡ ἀρχὴ καὶ προφήτην.  
 16. Om. πλανῶντες καὶ. || καταπίνωσιν] ταπινῶσιν!  
 18. πάντα] c. seqq. conj. + γὰρ.  
 20. βραχίονος] + τοῦ ἀδελφοῦ A 26, 106 etc.  
 X. 1. πονηρίαν 2<sup>o</sup>] + ἑαυτοῖς.  
 2. ἐκκλίνοντες] + γὰρ. || ἀρπάζοντες] pr. καὶ, **ⲚⲁⲒ** 26, 106 etc.  
 3. ποιήσουσιν] *ye* do.  
 4. ἀπαγωγὴν] + καὶ ὑποκάτω ἀνηρημένων πεσοῦνται, **ⲚⲁⲒ**<sup>ms</sup> etc.  
 7. ἀπαλλάξει ὁ νοῦς αὐτοῦ] so he thought in his mind. || οὐκ]  
 pr. καὶ.  
 9. ἐρεῖ] + αὐτοῖς.  
 10. ταύτας] pr. πάσας.  
 12. Ἱερουσαλήμ] pr. ἐν, A etc.  
 14. ἀρῶ] **ⲕⲓⲁⲟ ⲕⲁⲟ** i.e. καὶ ἀρῶ Συρίαν, quite singular. ||  
 διαφεύξεταί με] shall be saved from my hands.  
 17. καὶ ἀγιάσει α. ἐν πυρὶ] **ⲕⲓⲁⲟ ⲱⲃⲓⲁⲟ = ⲕⲓⲁⲟ ⲱⲃⲓⲁⲟ**?  
 19. παιδίου] + μικρὸν, 22, 24, 36 etc.  
 20. οὐκέτι] ἔτι. || ἀδικήσαντες] **ⲱⲃⲓⲁⲟ** = trusting?  
 21. ἰσχύοντα] + ἔσονται πεποιθότες.  
 23. Om. ὅτι λόγον συντετμημένον here. || ἐν τῇ οἰκουμένῃ ὅλη] vid.  
 ἐπὶ τῆς γῆς (cf. Theod. and Symm.) + καὶ λόγον συντετμημένον ποιήσει  
 Κύριος ἐν τῇ οἰκουμένῃ ὅλη.  
 24. Om. σαβαὼθ.  
 25. Om. μου.  
 26. Om. ἐν τόπῳ θλίψεως. || om. αὐτοῦ.  
 27. Om. καὶ καταφθαρήσεται—ὑμῶν, alone.  
 30. Om. ἐπακούσεται ἐν Σά, **Ⲛ**.  
 31. Medeba.  
 32. τὴν θυγατέρα] of the daughter.  
 33. Om. ὁ δεσπότης, Chrysostom.  
 33, 34. Om. ὑψηλοὶ 1-3, cf. Chrysostom.  
 XI. 1. ῥίξης] + αὐτοῦ.  
 2. Om. καὶ εὐσεβείας, alone.  
 3. αὐτόν] **ⲕⲁⲗ**.  
 4. ταπεινούς] ἐνδόξους **ⲚⲒ**<sup>1</sup> etc.



6. Om. καὶ πόρδαλις συναναπαύσεται.

7. ὡς βοῦς] καὶ βοῦς, **NAQ** etc., + ἄμα, **AQ**.

15. φάραγγας] + in Egypt, alone! || ἐν ὑποδήμασιν] shoes on their feet.

XII. 1. ἐρεῖς] ἐρεῖ 26, 87, 97, Compl. || σου] + ἀπ' ἐμοῦ, 22, 24, 48 etc. Note how the MSS. are divided. The one reading in the verse is supported by one class of MSS., the other by quite a different series.

2. αὐτῷ] + καὶ σωθήσομαι ἐν αὐτῷ, B<sup>ab</sup>**NAQ** 26, 41 etc.

3. σωτηρίου] + ὑμῶν.

4—6. Six times the *asyndeton* is changed: καὶ βοᾶτε, καὶ ἀναγγ., καὶ μιν., ὑμνήσατε δὲ, καὶ ἀναγγ., καὶ ἀγαλλ.

XXV. 1—3<sup>a</sup> = 93, p. 135.

1. I praise thee, my God, my King. || ἀρχαίαν] + καὶ. || γένοιτο] + κύριε, many.

2. πόλεις 2<sup>o</sup>] pr. καὶ, many. || om. μὴ 1<sup>o</sup>, **NAQ** etc. || πόλις (πόλεις)] + thou hast destroyed (**θίδω**).

XXXV. 1—10 = 31, pp. 36, 37.

1. ἀγαλλιάσθω] pr. καὶ, similiter 3, καὶ ἰσχύς., καὶ παρακ., καὶ ἰσχύς., καὶ μὴ φ.

2. καὶ ἀγαλλιάσεται καὶ ἐξανθήσει. || ἡ δόξα] pr. ὅτι, Athanasius.

4. , οἱ ὀλιγόψυχοι] τοὺς ὀλιγοψύχους, 24. || κρίσιν—ἀνταποδώσει] he is judge and retributes retribution.

7. καλάμουν] ποιμνίων, **N** 49, 239, 306.

7, 8. καὶ ἔλη. ἔσται ἐκεῖ] . καὶ ἔσται ἐκεῖ ἔλη καὶ.

10. κεφαλῆς] + αὐτῶν· ἐπὶ γὰρ κεφαλῆς, **NAQT**(B<sup>ab</sup>). || αἵνεςις] + καὶ ἔσται.

XL. 1—8 = (a) 32, pp. 37, 38 = (b) 62, pp. 88, 89.

(a) 4. ἡ τραχεῖα] pr. πᾶσα.

6. λέγοντος] + μοι. || χόρτος] pr. ὡς.

7. τὸ ἄνθος] + αὐτοῦ. || ἐξέπεσεν] + ὅτι πνεῦμα κυρίου ἐπνευσεν εἰς αὐτό· ἀληθῶς χόρτος ὁ λαός· ἐξηράνθη χόρτος, ἐξέπεσε τὸ ἄνθος (αὐτοῦ), **Q**<sup>ms</sup> 22, 36 etc.

8. θεοῦ ἡμῶν] κυρίου.

We have this lesson, at least in fragments, not only twice, but even



three times\*; for it is already to be found in Land p. 223. It proves still further that the Syriac text was not taken from a complete version of the Bible, for we have two different renderings of two different Greek texts; the readings of Land (C) agree for the most part with (A). Compare:

A ܡܠܬܐ, BC ܡܠܬܐ, AC ܡܠܬܐܬܐ, B ܡܠܬܐܬܐ,  
 A ܡܠܬܐ, B ܡܠܬܐ, AC ܡܠܬܐܬܐ, B ܡܠܬܐܬܐ,  
 AC ܡܠܬܐ, C ܡܠܬܐ, A ܡ and ܡܐ, B nil  
 AC ܡܠܬܐ, B ܡܠܬܐ.

B has the addition (of A) not after v. 7, but after v. 8, without *ὅτι* and rendering *ἐπνευσεν* by ܡܠܬܐ for ܡܠܬܐ; after it v. 8 is given a second time with *τοῦ θεοῦ ἡμῶν* as in the Greek text of Swete, not with *τοῦ κυρίου* as in the Syriac text of A; for ܡܠܬܐ it has again ܡܠܬܐ.

## XL. 9-17 = 65, p. 97.

9. εἰπὸν] εἶπετε.
10. Om. κύριος 1°, many. || βραχίων] + αὐτοῦ, many. || ἰδοὺ 2°] καὶ. || om. αὐτοῦ 1°.
11. ποιμὴν] + ὁς. || ἄρνας] + καὶ ἐν τῷ κόλπῳ αὐτοῦ βαστάσει, Q<sup>m</sup> many.
12. τὸν οὐρανὸν] pr. who measured ܡܠܬܐ ܡܠܬܐ. || χειρὶ, σπιθάμη and δρακμ] + αὐτοῦ.
13. καὶ] ἡ.
14. αὐτῷ 2°] + ἡ τίς προέδωκεν αὐτῷ καὶ ἀνταποδοθήσεται αὐτῷ; (ܡܠܬܐ, from him?), N<sup>\*</sup>A 26 etc.
15. Om. εἰ, Justin. || om. ὡς σίελος λογισθήσονται, Slav. Ostrog.
17. ἐλογίσθησαν] + αὐτῷ, Q<sup>m</sup> 22, 36 etc.

## XLII. 5-10 = 47, pp. 57, 58.

5. οὕτως] + γὰρ. || τὰ] pr. πάντα.
6. γένους] ܡܠܬܐ, which might be either plural or singular with suffix of the first person = γένους μου, as N 87, 91, 167 + εἰς φῶς ἐθνῶν N<sup>B</sup><sup>ab</sup>AQ etc.
8. τὴν et 10. ἡ] pr. καὶ.

\* Is. xl. 1-8 will be found a fourth time on p. cxxxviii of this book. A. S. L.

XLII. 16<sup>b</sup>—XLIII. 14 = 42, pp. 47-49.

17. αἰσχύνητε] pr. καὶ, similiter 21 κύριος, 22 ἐγένοντο, 23 εἰσακούσεται (sic), XLIII. 1 ἐκάλεσα, 2 φλόξ, 5 μὴ, ἀπὸ 1°, 6 ἐρῶ, 9 πάντα, ἀγαγέτωσαν, 12 ἀνήγγειλα, 13 ποιήσω.

19. καὶ 3°] pr. τίς τυφλὸς ὡς ὁ ἀπεσχηκώς; Q<sup>ms</sup> 23, 36, 48 etc.

21. ἐβουλεύσατο] ἐβούλετο, Q 22 etc.

23. εἰσακούσατε] εἰσακούσεται, which is preferable, many.

24. οἷς] τίς, N<sup>AQ</sup>, (read thus in LXX.).

25. ψυχὴν] + αὐτῶν.

XLIII. 3. Om. σου 1°, 41, 49, 106. || σώζων] ~~διῆμι~~ = who chose.

8. ὀφθαλμοὶ] + αὐτῶν, many.

9. ἐξ αὐτῶν] ~~αὐτῶν~~, with them. || ἀναγγελεῖ 1°] + ὑμῖν. || τοὺς μάρτυρας] the testimonies (τὰς μαρτυρίας).

10. πιστεύσητε] + μοι, A 22, 36, etc. || καὶ 4°] + τότε.

11. ὁ θεός] ὁ κύριος.

12. ἔσωσα, ὠνείδισα] ~~διῆμι~~ = ~~διῆμι~~? || ἡμῖν] ὑμῖν, N<sup>AQ</sup>Γ etc.

13. ἔτι] ὅτι.

14. καὶ Χαλδαῖοι] Χαλδαῖοι (or Χαλδαίους) καὶ.

The last five verses of this lesson occur again in the following:

XLIII. 10-21 = 55, pp. 76, 77, while the verses 15-21 are found a second time in lesson 30, pp. 35, 36; thus we have again a double rendering of a passage of 12 verses. It will not be necessary to quote all the differences. We have again (1) double renderings of an identical Greek text; comp. A ~~πιστω~~, B ~~πιστω~~ v. 10, A ~~πιστω~~, B ~~πιστω~~ v. 14; (2) different Greek texts: A ~~πιστω~~ αὐτῶν = κύριος, B ~~πιστω~~ = ὁ θεός v. 11, A ~~πιστω~~ αὐτῶν = δεθήσονται, B ~~πιστω~~ αὐτῶν = δοθήσονται v. 14, the latter reading is only to be found as yet as misprint in the editio Aldina. After ~~πιστω~~ αὐτῶν = ἀνήγγειλα B has ~~πιστω~~ αὐτῶν ~~πιστω~~; there is nothing to correspond to ~~πιστω~~ αὐτῶν in any Greek codex. Neither is there any example, as yet, for ~~πιστω~~, ~~πιστω~~ = ὀνειδίζειν (in the Thesaurus or in Brockelmann).

XLIII. 17. ἰσχυρόν] B πολὺν καὶ ἰσχυρόν, 22, 36, 48 etc. B + ~~πιστω~~ σφόδρα.

21. A om. μου, 26, 32.

22. Ἰσραήλ] A **ⲓⲥⲣⲁⲗ** (vocative), B **ⲓⲥⲣⲁⲗ** (dative?).

Of various translations compare here A **ⲓⲥⲣⲁⲗ**, B **ⲓⲥⲣⲁⲗ** v. 20, A **ⲓⲥⲣⲁⲗ**, B **ⲓⲥⲣⲁⲗ** = (περι)εποισάμην v. 21.

XLIV. 2-7 = 33, p. 38.

2. μὴ] + οὐν.
3. ὅτι] ἰδοὺ.
4. ὥσει χόρτος ἀνὰ μέσον ὕδατος, **ⲛ**<sup>c</sup>AQ etc. || παραρρέον] πᾶν ῥέον, 87, 97, 228 Compl. Ald. The first hand of **ⲛ** is interesting παρεον (= πᾶρεον = πᾶν ῥέον).
5. Read **ⲓⲥⲣⲁⲗ**. || οὕτως 1<sup>o</sup> etc.] οὕτως ἐρεῖ θεός· ἐγὼ εἰμι.
6. λέγει] + ὁ θεός, almost all MSS. || καὶ ῥυσ. αὐτὸν] ὁ ῥυσ. σε.
7. ἐτοιμασάτω] **ⲓⲥⲣⲁⲗ**, a free rendering?

L. 4-9<sup>a</sup> = 76, p. 113.

4. ἡνίκα δεῖ] **ⲓⲥⲣⲁⲗ** = δε? || πρῶτ] + πρῶτ, **ⲛ**<sup>c</sup>, 22, 51 etc.
5. Om. κυρίου 1<sup>o</sup>, many. || ἀντιλέγω] **ⲓⲥⲣⲁⲗ**.
8. Om. ἄμα, Barnabas, Didymus, Slav. Ostrog.
9. Κύριος] + κύριος, B<sup>ab</sup>Q<sup>ms</sup> etc.

LII. 13—LIII. 12 = 80, pp. 116-118.

13. καὶ δοξασθήσεται καὶ ὑψωθήσεται σφ. || σφόδρα] + καὶ μετεωρισθήσεται, Q<sup>ms</sup> many.
  14. ἐπὶ σέ] ἐπ' ἐμέ. || Om. οὕτως. || Om. ἀπὸ ἀνθρώπων. || Om. καὶ ἡ δόξα σου. || ἀνθρώπων] pr. νίων τῶν, many.
  15. συνέξουσιν] + over him (om. περὶ αὐτοῦ). || ὀψονται] + αὐτὸν.
- LIII. 2. ἀνηγγείλαμεν] + αὐτὸν. || ὥς 1<sup>o</sup>] pr. καὶ. || Om. καὶ 1<sup>o</sup>, 22, 36, 48.
3. We have turned *our* face from *him*. || κακώσει and πληγῇ interchanged.
  5. παιδία] pr. καὶ.
  6. ταῖς ἀμαρτ.] **ⲓⲥⲣⲁⲗ** = ὑπὲρ τῶν, Clem. Rom., *propter* Jerome.
  7. στόμα] + αὐτοῦ.
  8. ὅτι] **ⲓⲥⲣⲁⲗ** = ἰδοὺ? || λαοῦ μου] λ. αὐτοῦ.
  10. περὶ ἀμαρτίας ἡμῶν τὴν ψυχὴν ὑμῶν, Compl., Athan., Theodt. ||

ὄψεσθε, Athan., Theodt. || Κύριος] + ἐν χειρὶ αὐτοῦ, 22 etc., Athan., Theodt. || vid. τὴν ψυχὴν αὐτοῦ.

11. δεῖξαι] καὶ δείξει (?) || πλάσαι] + αὐτόν.

12. Om. αὐτός.

LX. 1-22 = 87, pp. 124-126.

1. φῶς σου] + καὶ ὁ σωτήρ σου, alone.

2. ἰδοὺ] + γὰρ, N<sup>c</sup>.

3. βασιλεῖς and ἔθνη interchanged.

4. ἴδε] + πάντα, Q<sup>ms</sup>.

5. ὄψη] + καὶ χαρῆσθαι, Q<sup>ms</sup>. || καρδίᾳ] + σου.

6. Γαιφάρ, N<sup>a</sup>Q etc. || πάντες et οἴσουσιν] pr. καὶ, + σοι λίθον τίμιον, cf. N<sup>c</sup>A.

7. Om. πάντα. || ἥξουσιν] + σοι.

8. Om. ὡς νεφέλαι and καὶ.

9. ἄργυρον] + αὐτῶν. || ἅγιον] + ~~αὐτοῦ~~ = ἀπαγγελοῦσιν?

11. νυκτὸς] + καὶ, 22, 48 etc. || ἀγομένους] ~~καὶ υἱοῦ~~ = ἄμα?

12. οἱ γὰρ βασιλεῖς καὶ τὰ ἔθνη.

13. μου] + καὶ τὸν τόπον τῶν ποδῶν μου δοξάσω, Q<sup>ms</sup> 22 etc., + λέγει Κύριος, alone.

15. βοηθῶν] + σε.

17. λίθων] + οἶσω σοι.

18. γλύμμα] ~~καὶ~~ = ἀγαλλίαμα (?), this may be the true text.

19. ἀνατολὴ σελήνης is freely rendered. || φῶς] pr. εἰς, it. v. 20. || δόξα σου] σοὶ εἰς δόξαν.

LXI. 1-11 = 70, pp. 107, 108.

1. ἰάσασθαι] pr. καὶ, it. κηρῦξαι, 2 καλέσαι, παρακαλέσαι, 3 ἀντὶ 2<sup>o</sup>, 4 ἐξηρημωμένας, 6 λειτουργοί, A 86.

2. ἀνταποδόσεως] + τῷ θεῷ ἡμῶν, Q<sup>ms</sup>.

3. Om. δοθῆναι τοῖς πενθοῦσιν, cf. 87, 97. || om. αὐτοῖς δόξαν, alone. || τοῖς πενθοῦσι] ~~καὶ~~ ~~ἀντὶ~~ ~~πένθους~~ = ἀντὶ πένθους. || om. καὶ.

5. ἀλλόφυλοι] + ~~καὶ~~ ~~σοι~~, ἔσονταί σοι.

6. κυρίου] θεοῦ, alone. || θαυμασθήσεσθε] + ἀντὶ τῆς αἰσχύνῃς ὑμῶν καὶ (ἀντὶ) τῆς ἐντροπῆς ὑμῶν (~~καὶ~~ ~~αἰσχύνῃς~~).

7. ἐκ δευτέρας (δευτέραν κληρονομίαν) τὴν γῆν κληρονομήσετε, many, but all + ἀγαλλιάσεται ἡ μερὶς after ἐντροπῆς, except 87, 97, 228. || αὐτῶν] ὑμῶν, alone.



- LXIII. 1-7<sup>a</sup> = 84, pp. 119, 120.

- Jeremiah XI. 18-20 = 86, p. 121.

- In the *Greater Prophets* the Lectionary agrees very frequently with the marginal readings of Q, the codex Marchalianus, attributed there to one or more of the later Versions of Aquila, Symmachus and Theodotion. This clearly shows that the Lectionary rests on a text dependent on Origen. It is probable that Lectionaries are much later than the time of Origen, but they are nevertheless valuable for the text of the Septuagint, as well as for that of the N.T.

## B. NEW TESTAMENT.

For the N.T. I have compared the text of the Lectionary with that of Westcott-Hort, but the readings of Greek MSS. are for the most part taken from Tischendorf's editio octava. It would be very convenient if a normal copy of a Greek Lectionary were published in a form which would serve as a standard of collation for the textual criticism of the N.T. Of the Books mentioned by Gregory-Tischendorf III. p. 693 sq. and by Brightman, *Eastern Liturgies*, p. lxxxvii, a beautiful copy of the Venice Αποστολος of 1550 was at my disposal (from the Library of Munich).

Acts I. 1-8-14 = 89, pp. 131, 132 and 92, pp. 134, 135.

3. δι' ἡμερῶν τεσσεράκοντα is in the translation connected with the preceding clause παρέστησεν ἑαυτὸν ζῶντα, not with the following ὀπτανόμενος αὐτοῖς καὶ λέγων.

4. συναλιζόμενος] and he was *eating* with them.

6. συνελθόντες is construed with οἱ μὲν οὖν; *those*, therefore, who were come together, not: they, therefore, when they were come together.

8. δύναμιν] + *from on high*, כְּבֹדָא מִלְּבָרַיִם, no trace of this reading in Tischendorf.

9. ἐπήρθη is given by two verbs אֶרְבִּיזְכֵּם אֶרְבִּיזְכֵּם, literally: *he was taken from them and lifted up*; for ὑπέλαβεν a third root is used אָבַל, *received*.

11. At the close of the verse "*from you*" is added after εἰς τὸν οὐρανόν; no example of this lesson in Tischendorf.

13. The order is *James and John* instead of *John and James*; before Bartholomew an *and* is inserted.

14. γυναιξὶν καὶ is omitted—no trace of this in Tischendorf. Did the writer take offence at the presence of women? Certainly the writer of codex D showed more courtesy by adding the children to them σὺν γυναιξὶν καὶ τέκνοις.

II. 22-28-36 = 90 and 91, pp. 132-134.

22. For δυνάμεσι καὶ τέρασι καὶ σημείοις the translation has but two words אֶלְוֵהוּ אֶלְוֵהוּ in this order "*through signs and mighty works (powers)*."

ἐν μέσφ] the Lectionary seems to have καὶ before it: *even* (אֲדָם) in your midst.

25. λέγει] says *before*, יֵשׁוּעַ אֲנִי.

29. his tomb is with us] *he is with us in his tomb*; an interesting variant; what, if we were to find him still in his grave now!

30. εἰδὼς] ἰδὼν, as D\*. || “*his* loins” and “*his* throne”] “*thy* loins” and “*thy* throne.”

31. προιδὼν] προειδὼς, as D<sup>a</sup>.

34. λέγει is again translated as if it were προλέγει.

36. ~~αὐτοῦ~~ καὶ ἀπόστολον is of course a mere slip of the pen for ~~αὐτοῦ~~ καὶ χριστόν.

James I. 1-12 = 29, pp. 34, 35.

1. καὶ κυρίου] ~~יֵשׁוּעַ~~, literally: and of *our* Lord. || φυλαίς] + τοῦ Ἰσραήλ, no trace of this addition in Tischendorf<sup>1</sup>.

2. πᾶσαν χαρὰν ἡγήσασθε] literally: with all joy be rejoicing ~~בְּרִצְוֹ~~.

3. Om. ὑμῶν, B<sup>a</sup> 81 syr<sup>p</sup>.

5. παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς] literally: from the God of the all (*universum* כְּלָא כְּלָלָא), who gives *him* (אֵל) liberally.

6. αἰτείτω δὲ etc.] ~~לֵךְ~~, ~~אֲנִי~~ ~~כֵן~~, literally: *what* he asks in faith, which must be connected, apparently, with the preceding: And it shall be given him, what he asks in faith.

7. Om. ὅτι λήμψεται, literally: for there will not bear (יִשְׁאֵל) such a man anything from God; οἶσθαι = יִשְׁאֵל.

9. ὁ ἀδελφός] literally: *our* brother, בָּרָא; instead of ~~אֲבִי~~ we must read, of course, ~~אֲבִי~~, ~~καυχάσθω~~.

11. Om. καὶ 1<sup>o</sup>. || om. καὶ τὸ ἄνθος αὐτοῦ. || om. οὕτως—μαρανθήσεται.

Romans I. 1-7 = 17, p. 16.

1. κλητὸς ἀπόστολος] κλ. καὶ ἀπόστ.

2. Om. αὐτοῦ, 17.

<sup>1</sup> Compare in the Lists of the 12 Apostles and 70 Disciples ascribed to Hippolytus and Dorotheus, the remark “that James (the son of Zebedee, brother of John) preached the Gospel to the 12 tribes of *Israel* in the Dispersion” (ZAHN, *Einleitung in das N.T.* § 5, n. 3, p. 75).





4. ἡ δὲ ὑπομονή] τῇ δὲ ὑπομονῇ, tribulation worketh patience and through patience is probation.

6. εἰ γε] ἔτι.

10. ὄντες] + **ἡμεῖς** **ἐν**, we were *before* enemies.

VI. 3-11 = 2, p. 3.

3. Om. ἡ. || ἐβαπτίσθημεν 1°] ἐβαπτίσθητε, there is no trace of this reading in Tischendorf.

4. συνετάφημεν οὖν] pr. *and*. || βαπτίσματος] + αὐτοῦ, as 17 (eth.).

6. Om. ἡμῶν, 4 eth.

9. θάνατος] pr. καὶ. || κυριεύει] probably κυριεύσει, 28 *d e f*. etc.

11. ἐν Χριστῷ Ἰησοῦ] **ἐν** **Χριστῷ** **Ἰησοῦ**, literally καὶ ἐν κυρίῳ, ἐν Ἰησοῦ Χριστῷ.

VIII. 2-11 = 3, p. 4.

2. ἐν Χριστῷ Ἰησοῦ] ἐν Ἰησοῦ Χριστῷ. || σε] ἡμᾶς, cop. eth. ar°.

5. Om. τὰ τοῦ πνεύματος—6. θάνατος.

11. τὸν Ἰησοῦν] Ἰησοῦν Χριστὸν; we find this order regularly, where Westcott-Hort have Χριστὸς Ἰησοῦς.

τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος] “because of the spirit of God dwelling in you,” τὸ ἐνοικοῦν πνεῦμα τοῦ θεοῦ.

IX. 30—X. 10 = 4, pp. 5, 6.

31. νόμον 2°] + δικαιοσύνης, **℣**<sup>c</sup>FKL etc.

32. ἔργων] + νόμου, **℣**<sup>c</sup>DEKL etc.

X. 1. ἡ δέξις] + μου, P.

3. Om. οὐχ; this is again one of the strange cases where neglect of the negative changes a sentence into its contrary.


4. τέλος γὰρ νόμου] literally: the end of God namely of the law, **καὶ** **τὸ** **τέλος** **τοῦ** **νόμου**; does this mean: the divine end of the law is Christ?

7. Om. τίς.



8. λέγει] + ἡ γραφή, DE etc. || τὸ ῥῆμα τῆς πίστεως δ] merely: the faith which, ἡ πίστις ἦν.

9. The Lectionary confirms the textual reading of Westcott-Hort, ὅτι κύριος Ἰησοῦς, which the Revised Version places in the margin, as against the reading of Tischendorf (= Westcott-Hort margin, R.V. text).

XII. 1-5-16<sup>a</sup>—XIII. 5 = 41, pp. 46, 47 + 44, pp. 50, 51 + 48, pp. 58, 59.

1. ζώσαν] + καὶ. || λογικὴν is translated , literally: *which is in order*, orderly.

2. νοὸς] + ὑμῶν,  $\aleph$ D<sup>c</sup>E etc.

3. χάριτος] + τοῦ θεοῦ, L 5. 37 etc. || Merely the words,  , that he be settled, correspond to the clause ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. It seems therefore that ἀλλὰ φρονεῖν was omitted; cf. the various omissions (from homoioteleuton) quoted in Tischendorf.

7. διακονίαν] ὁ διακονῶν,  $\aleph^c$  1, 37 lectt.<sup>s</sup> etc.

8. Om. ὁ ἐλεῶν ἐν ἰλαρότητι.

11. τῇ σπουδῇ is construed with the preceding προηγούμενοι.

14. Om. εὐλογεῖτε τοὺς διώκοντας ὑμᾶς, FG m Orig.

16. Om. εἰς ἀλλήλους.

19. ἐγὼ] καὶγὼ, g. guelph. cop. arm. syr. etc.


20. εἰς 2<sup>o</sup>] pr. καὶ, D\* e 109\*\*.

XIII. 2. τῇ τοῦ θεοῦ διαταγῇ] merely: *to God*.

XIV. 14—XV. 6 = 37, pp. 40-42.

14. ἐν κυρίῳ Ἰησοῦ] + Χριστῷ.

18. Om. δόκιμος.

19. διώκωμεν] +  = πρῶτον?

21. προσκόπτει] + ἡ ἀσθενεῖ, cf.  $\aleph^c$ BD etc.

XV. 4. Om. προεγράφη, [πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν. || om. τῶν γραφῶν—5 παρακλήσεως.

I Cor. I. 18-25 = 79, pp. 115, 116.



19. καὶ]  and again.

21. Om. γὰρ, FG.

24. θεοῦ σοφίαν] the wisdom of the *Father*, πατὴρ σοφ., there is no trace of such a reading in Tischendorf.

25. τοῦ θεοῦ is translated both times "*with God*."

X. 1-4 = 36, p. 40.

1. 2. θαλάσσης and θαλάσση] both times  *water*; *sea* would be .

2. Om. *καὶ πάντες*.
3. Om. *καὶ*.
4. Om. *καὶ* 1°.

The Syriac text seems corrupt, for we expect instead of *ܐܕܡ ܕܐܡܐ ܝܠܕ* with a different order of words and different punctuation: *ܐܕܡ ܝܠܕ ܐܡܐ ܕܐܡܡܐ*.

XI. 23-32 = 71, pp. 109, 110.

26. Om. *γὰρ*, arm. eth. got., cf. A. || *καταγγέλλετε* is translated as a present, not as an imperative.
27. *τὸν ἄρτον*] + *τούτου*, KLP etc.
29. *πίνων*] + *ἀναξίως*, N<sup>c</sup>C<sup>c</sup>DEFG etc.

XV. 1-11 = 86, p. 123.

1. *καὶ ἐστήκατε*] *στήκετε*, cf. DF.
2. Om. *καὶ* 1°.
3. *παρέδωκα*] *διῶκα* would be *εὐηγγελισάμην*, but read *διῶκα* || om. *ὅτι*.
6. *ἔπειτα*] + *δὲ*. || *τινὲς δὲ*] + *ἐξ αὐτῶν*, K.

In this lesson the Lectionary agrees twice with the textual reading of Westcott-Hort as against that of Tischendorf, which Westcott-Hort placed in the margin, namely *vv.* 5 and 7 corroborating *εἶτα* instead of *ἔπειτα*.

2 Cor. V. 14-VI. 2<sup>a</sup>-10 = 5, pp. 6, 7 + 39, pp. 44, 45.

14. *ὅτι εἰς*] *ܐܝܢ ܡܝܬܐ*, literally *ὅτι εἰς γὰρ*. || *ἄρα*] + *οὖν*.
17. *ἰδοὺ*] *ܕܐܢܐ ܕܐܝܢ ܡܝܬܐ*, literally *ἰδοὺ νῦν καὶ*.
20. *δεόμεθα*] + *ὑμῶν*.
- VI. 2. *εὐπρόσδεκτος*] *δεκτός*, FG.
4. *ἐν ὑπομονῇ*] pr. *ܕܐܢܐ* (*καὶ*). || om. (*ἐν θλίψεσιν* vel) *ἐν ἀνάγκαις* (vel *ἐν στενοχωρίαις*).
6. Om. *ἐν γνώσει*; Tischendorf has no variation at all for this verse; nor for *v.* 10 where our Lectionary gives *καὶ χαίροντες* for *ἀεὶ δὲ χαίροντες*.

Gal. III. 24-IV. 7 = 28, pp. 33, 34.

24. *ἡμῶν*] *ἡμῖν*. || *Χριστὸν*] *Ἰησοῦν Χριστὸν*, DEFG lectt<sup>s</sup> etc.
28. *οὐκ* 3°] pr. *καὶ*.
29. *Χριστοῦ*] *ἐν Χριστῷ*, cf. DEFG.

- IV. 3. ὅτε] + γὰρ. || ὑπὸ is translated as if it were ὑπὲρ **ܐܠܐܘܐ**.  
 6. Ἀββὰ ὁ πατήρ] **ܐܒܒܐ ܐܒܐ**, lit. Abba our father. Compare the difference between Matt. vi. 9 Πάτερ ἡμῶν and Luke xi. 2 Πάτερ.  
 7. διὰ θεοῦ] διὰ Χριστοῦ, cf. in Tischendorf "19<sup>lect</sup> διὰ Ἰησοῦ Χριστοῦ."

VI. 14-18 = 73, p. 111.

14. ἐμοὶ δὲ] pr. **ܠܥܡܐ**, *brethren*; one of the rare cases of this kind; there is no trace of such a reading in Tischendorf.  
 16. κανόνι is translated very well by **ܠܕܐܠܡܐܕܝܬܐ**.

Eph. I. 3-14 = 59, pp. 78, 79.

3. ἐπουρανίοις] merely **ܠܥܡܐܘܬܐ**, in heaven.  
 5. προορίσας] **ܠܚܝܬܐ ܐܠܐ**, selected beforehand.  
 9. θέλημα and εὐδοκία are translated by the same word **ܠܥܝܢܐ**.  
 11. τὰ πάντα] + ἐν πᾶσιν, no trace of this in Tischendorf.

I. 17-II. 3-10 = 6, pp. 7, 8 + 7, p. 8.

18. τίς 2<sup>o</sup>] pr. καὶ, **ܢܥܥܝܬܐ** etc.  
 19. ἡμᾶς] ὑμᾶς **D\*FGP**.  
 20. αὐτοῦ] *of God*. || ἐπουρανίοις] οὐρανοῖς, B etc.  
 21. Om. ἀρχῆς καὶ.  
 II. 2. αἰῶνα] **ܡܠܬܐ**. Did the translator read *κανόνα*, or is his Syriac expression = *foundation*, scil. of the world?  
 3. σαρκὸς (2<sup>o</sup>) and διανοιῶν] + ἡμῶν.  
 5. χάριτι] literally: *for* through *his* grace.  
 6. Om. καὶ συνεκάθισεν.  
 9. ἔργων] *our* works.

II. 13-22 = 8, p. 9.

13. The lesson begins very curiously with Οἱ ποτε. || τοῦ χριστοῦ] Ἰησοῦ Χριστοῦ: there is no such reading in Tischendorf.  
 14. τὴν and 15 τὸν] pr. καὶ.<sup>1</sup>  
 16. Om. τοὺς ἀμφοτέρους.

<sup>1</sup> Tischendorf begins v. 15 with τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, which words Westcott-Hort join to v. 14, though in the "Macmillan-fount" impression it is impossible to see where v. 14 ends and v. 15 begins.



## III. 14-21 = 9, p. 10.

15. Om. *πατριὰ* (sic!).  
 18. Om. *καὶ ὕψος*.  
 19. Om. *τὴν ὑπερβάλλουσιν*: to know the knowledge of love (sic).

Phil. II. 5-11 = (a) 10, pp. 10, 11; = (b) 75, pp. 112, 113.

It is very satisfactory to have such an important text twice. It proves for the New Testament Lessons what we stated above for those from the Old Testament, that the Syriac Text was not excerpted from a complete Syriac Bible Version, but each lesson was translated by itself out of the Greek. For we here again meet with

(a) different ways of rendering an identical Greek Text, for instance *ܐܝܢ* and *ܡܪܝ* for *ἐκένωσεν* v. 7, *ܠܚܒ* and *ܠܠܝ* vv. 9, 10,

(b) variations of the underlying Greek texts, for instance v. 7 *ἀνθρώπων* and *ἀνθρώπου*, the omission of *πατρός* v. 11 in *b*.

If this be true of the lessons from the O. T., (from the Acts) and the Pauline Epistles, it will hold good also for the Gospel Lessons as published by Miniscalchi-Erizzo, de Lagarde and now Lewis-Gibson. On the opposite view of G. H. GWILLIAM (*Anecdota Oxoniensia*, I. v.), see Mrs Lewis's Preface to the forthcoming volume.

6. *Χριστῷ Ἰησοῦ*] *b* (not *a*) pr. *κυρίῳ*.

7. *ἀνθρώπων*] *b* (not *a*) *ἀνθρώπου*, as Marcion, Origen and others. || *γενόμενος*] *a* (not *b*) *ܡܠܟܐ ܕܥܡܪܐ* = (*καὶ*) *εὐρεθεῖς*.

10. *Ἰησοῦ*] *b* (not *a*) of the *Lord* Jesus, *ܡܠܟܐ ܕܥܡܪܐ*.

11. *θεοῦ πατρός*] *a* literally: of God *his* Father; *b* only: of *God*. The omission of *πατρός* is not mentioned in Tischendorf.

## IV. 4-9 = 11, pp. 11, 12.

8. *σεμνὰ* is well rendered by *ܡܢܨܚ*, which means originally purified, especially of *gold*, *ἄπυρος*.

## Col. I. 12-20 = 12, p. 12.

13. *ἡμᾶς*] *ὕμᾶς*, P, 19, 23 etc.

14. *τὴν ἀφ᾽ εἰς*] pr. *καὶ* f vg<sup>sic</sup> syr. Cyr.

16. Om. *καὶ εἰς αὐτὸν*, not in Tischendorf.

18. Om. τοῦ σώματος, cf. the passage of Origen quoted by Tischendorf: ἐπεὶ Χριστὸς κεφαλὴ ἐστὶ τῆς ἐκκλησίας. Our Lectionary has: of the *whole* church.

19. Om. εὐδόκησεν.

20. Om. δι' αὐτοῦ 2°, BD\*FGL etc.

II. 8-15 = 13, p. 13.

8. Χριστόν] Ἰησοῦν Χριστόν.

11. τοῦ σώματος τῆς σαρκὸς is translated as if it were = τῆς σαρκὸς τοῦ σώματος.

12. πίστεως τῆς ἐνεργείας] πίστεως καὶ τῆς ἐνεργ.

I Thessal. IV. 13-18 = 57, pp. 77, 78.

14. τοῦ Ἰησοῦ] τοῦ Ἰησοῦ Χριστοῦ.

Hebr. I. 1-12 = 23, pp. 22, 23.

1. πολυτρόπως] **ܡܢ ܕܡܢ**; what is **ܡܢ**? Probably an orthographical variant for **ܡܢ**.

3. δόξης] + τοῦ πατρὸς (not in Tischendorf). || φέρων = **ܡܢ ܕܡܢ**. || καθαρισμόν] pr. καὶ. || ἁμαρτιῶν] + ἡμῶν D<sup>c</sup>E\*\*KL.

5. ποτε τῶν ἀγγέλων] τῶν ἀγγέλων ποτέ, D\*E\* syr. etc.

7. ἀγγέλους (1°)] + αὐτοῦ, D\*E\*. || πυρὸς φλόγα] perhaps πῦρ φλέγον.

8. υἱόν] + **ܝܚܝܐ ܐܡܝܢ** says he. || [τοῦ αἰῶνος] is not translated, but **ܡܢ ܕܡܢ** Amen is given instead of it. || om. καὶ, D<sup>c</sup>E\*\*KL etc. || αὐτοῦ] neither αὐτοῦ, nor σοῦ, only τῆς βασιλείας.

12. ἐλίξεις (Tisch. ἀλλάξεις)] **ܕܡܢ ܕܡܢ**; what does this mean? thou dost take or *darken* (συσκοτάσεις?) || καὶ ἀλλαγήσονται] **ܕܡܢ ܕܡܢ** **ܕܡܢ ܕܡܢ** = for the time to come; a very free translation.

II. 11-18 = (a) 14, p. 14; = (b) 81, pp. 118, 119.

The two forms of this text are nearly alike; both have the omission in v. 13 and both translate ἐπιλαμβάνεται by **ܡܢ ܕܡܢ** (or **ܕܡܢ ܕܡܢ**); nevertheless there are also here variations which prove that each text has a different origin; see **ܡܢ ܕܡܢ** v. 14 and **ܡܢ ܕܡܢ**, **ܡܢ ܕܡܢ** and **ܕܡܢ ܕܡܢ** = ἀπαγγεῶ in v. 12, but still more **ܡܢ ܕܡܢ** and **ܡܢ ܕܡܢ**.

12. ἐν μέσφ] pr. καὶ.  
 13. *a b* om. from the first καὶ πάλιν to the second.  
 14. τῶν αὐτῶν] *a b* + παθημάτων, D\*E\*, Eus., Theodt., Hier.

IX. 11-15 = (*a*) 15, pp. 14, 15; = (*b*) 85, pp. 120, 121.

There are few variants between the two lessons, yet see *v.* 14:

*a* ܠܡܥܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ; *a* ܠܡܥܬܐ,  
*b* ܠܡܥܬܐ ܕܥܡܐ.

11. μελλόντων] γενομένων, BD\* Syr. etc.  
 12. ἔγια] + τῶν ἁγίων, for which addition Tischendorf quotes only P.  
 14. αἰωνίου] ἁγίου, N<sup>c</sup>C\*P etc. || *a* om. ἔργων.  
 15. κληρονομίας] *a* + Amen.

X. 19-25 = (*a*) 16, pp. 15, 16; = (*b*) 85, pp. 121, 122.

We have again some differences of translation and of text; see

ܠܡܥܬܐ ܕܥܡܐ ܕܥܡܐ ܕܥܡܐ and ܠܡܥܬܐ ܕܥܡܐ ܕܥܡܐ *v.* 25 and (of the second kind) *v.* 19 *a* ܠܡܥܬܐ ܕܥܡܐ, *b* ܠܡܥܬܐ.

19. Ἰησοῦ] *a* Ἰησοῦ Χριστοῦ.  
 22. καρδίας and 23. σῶμα] *a b* + οὐκ (ἡμῶν) and plural for σῶμα.  
 23. γὰρ] *a b* + ὁ θεός, not in Tischendorf.  
 25. παρακαλοῦντες] + ἑαυτοὺς, 17, 47 etc. Syr.

X. 32-38 = 19, p. 19.

32. (ἡμέρας] + ὑμῶν). || om. παθημάτων, not in Tischendorf.  
 34. ὑπαρξιν] + ἐν οὐρανοῖς, N<sup>c</sup>D<sup>c</sup>E etc. Syr. Arm.  
 37. Om. ἥξει.  
 38. Om. [μου], DEH\*\*K, Syr. Cop. etc.

XI. 32-40 = 20, pp. 19, 20.

32. Βαράκ] ܝܕ, sic. || om. Δαυεὶδ τε.  
 33. στόματα] στόμα, D<sup>g</sup>\*.  
 37. ἐπειράσθησαν, ἐπρίσθησαν] ἐπρίσθησαν, ἐπειράσθησαν, as Westcott-Hort in marg. || μηλωταῖς] + καὶ. || om. ὑστερούμενοι (not in Tischendorf).  
 38. Om. καὶ σπηλαίοις (not in Tischendorf).

1 Tim. III. 14-16 = 21, pp. 20, 21.

- 14. Om. πρὸς σέ, F<sup>gr</sup>G<sup>gr</sup> 6 etc.
- 15. ἐκκλησία] + ἁγία, not in Tisch.
- 16. ὁμολογουμένως] ὁμολογοῦμεν ὥς, D<sup>gr\*</sup> is the only authority for this interesting reading in Tischendorf.

2 Tim. I. 16—II. 10 = 22, pp. 21, 22.

- 16. Ὀνησιφόρου] ܐܢܝܫܝܬܐ.
- 18. Om. εὐρεῖν ἔλεος. || ὅσα] + μοι, 31, 37 (Got. Syr.) etc. post διηκόνησεν.
- II. 1. ἐν Χριστῷ Ἰησοῦ] of our Lord Jesus Christ.
- 3. συνκακοπάθησον] ܠܐ ܕܝܬܐ = σὺν κακοπάθησον, cf. C<sup>c</sup>D<sup>c</sup> Syr<sup>p</sup>.
- 7. λέγω] + σοι.
- 8. Om. μου, not in Tisch.
- 9. κακοπαθῶ] ܠܐ ܕܝܬܐ, how can we explain this?
- 10. ἐκλεκτούς] + μου, at least codex ܬܡܬܐ. || αἰωνίου] οὐρανίου : for this no Greek MS. is mentioned by Tischendorf, only f vg syr<sup>p</sup> mg arm. aeth.

Tit. II. 11-15 = 34, p. 39.

- 11. σωτήριος] σωτήρος N\*, cf. FG vg cop.
- 15. θεοῦ καὶ σωτήρος ἡμῶν [I. X.] θεοῦ διὰ κυρίου καὶ σωτήρος ἡ. I. X.

There is no Greek or other authority quoted by Tischendorf for the epistles of St Paul, with which this Syro-Greek Lectionary would agree in all passages; but it is worth while to observe how frequently it does so with the Greek-Latin codices DFG on the one hand, and with the Syriac versions on the other. Even such a singular division as ὁμολογοῦμεν ὥς 1 Tim. iii. 16, for which no testimony has yet been quoted, except that of cod. D<sup>gr\*</sup>, is now witnessed for by our Lectionary. And is there no Greek MS. which reads οὐρανίου 2 Tim. ii. 10? It would really be worth while for the critics of the New Testament to pay more attention to the Service-Books, i.e., to the official texts of the different branches of the Christian Church.



In the preceding Notes the attention of the reader has been called only to the Linguistical and Biblical interest which attaches to the present publication. Its importance for the Liturgical student will appear from the fact that it is the *very first* Syriac Lectionary containing the Lessons from the Old Testament and the "Apostle" which appears in print.

In the splendid work on the *Eastern Liturgies* published last year at the Clarendon Press by F. E. BRIGHTMAN the author says, where he comes to speak on the Syriac Lectionaries of the *Syrian* rite (p. lix):

"The Lectionaries, of which there appear to be two or more arrangements, have been neither published nor studied completely. Wright, *Catal. of Syr. Mss. in Brit. Mus.* Lond. 1870, pp. 155-7, tabulates the Lectures from the Old Testament and the Pauline Epistles for Sundays and festivals according to the arrangement of Athanasius of Antioch (987-1003), from *Add.* 12139 (A.D. 1000). ...The *Missale Syriacum* [Romae 1843 fol.] gives the Apostles and Gospels in Carshuni and Syriac from Maundy Thursday to Low Sunday, and the Gospels in Carshuni for the festivals of the year."

But the present Lectionary belongs to the *Byzantine* rite. On the Lectionaries of this branch the author writes, p. lxxxvii:

"(1) The Ἀναγνώσεις or ἀναγνώσματα, the Old Testament lections of the divine office, were printed separately with the proper προκείμενα in Βιβλίον λεγόμενον Ἀναγνωστικὸν περιέχον πάντα τὰ ἀναγνώσματα τὰ ἐν τοῖς ἑσπερινοῖς τοῦ ὅλου ἐνιαυτοῦ τὰ τε εὐρισκόμενα ἐν τοῖς βιβλίοις τῶν δώδεκα μηνῶν καὶ τὰ ἐν τῷ τριωδίῳ καὶ ἐν τῷ πεντηκοσταρίῳ, Venice 1595-6. This has not apparently been often reprinted, if at all. The lections do not belong to the liturgy except in Lent, when the two Lectures of the serial ἑσπερινός, from Genesis and Proverbs respectively, become on Wednesdays and Fridays the lections of the Presanctified. They are contained in the Τριώδιον.

(2) The Ἀπόστολος or Πραξάποστολος, containing the Apostles (St Paul) and the lections from the Acts substituted for the Apostles in Eastertide, was printed at Venice in 1550 and frequently since. In some editions at least the proper προκείμενα and alleluias are added."

The other liturgical books are (3) the θεῖον καὶ ἱερὸν Εὐαγγέλιον, containing the Gospels for the year and (4) the Εὐαγγελιστάριον or

table of Sunday Gospels for the year; this is appended to modern editions of the *Εὐαγγέλιον*, e.g. Venice 1872. "The later editions include the Apostles in the table."

The table of Lections is given in Smith and Cheetham, *Dict. of Christian Antiquities*, s. v. Lectionary, pp. 955-9; and in Scrivener, *Introduction*, I. 80-89 (see above, p. xix).

"*Of the Malkite Syriac* only the Gospel Lectionary has been published" (in Lagarde's *Bibliotheca Syriaca*); "the Gospels are tabulated from Bodl. *Dawk.* 5 in Payne-Smith, *Catal. codd. Syr. bibl. Bodl.* cc. 114-29."

Thus far Brightman.

We have therefore every reason to repeat our thanks to the ladies whose zeal and knowledge present us with the *editio princeps* of this Lectionary and will soon give us a renewed edition of the *Evangeliarium Hierosolymitanum*.

EB. NESTLE.

## GLOSSARY.

IN the following list I have put down the words exactly as they stand in the text, with or without pronominal suffixes, but as these are not always expressed in Greek, I have, except in some special cases, given the corresponding Greek word of the Septuagint or the New Testament, in the first person singular indicative present of verbs, nominative singular of nouns, and nominative singular masculine of adjectives, adverbial expressions being given in full. In a few instances the Syriac is rather to be looked on as a variant reading than as a translation, and in such cases I have enclosed the Greek word in brackets. As far as possible I have indicated the roots of the words, but where no Syriac root is known, I have sometimes added a cognate Hebrew or Arabic word in brackets. My first idea was to give a list of such words only as are not to be found in Payne Smith's *Thesaurus Syriacus* (Oxford, 1879), but in deference to the opinion of Dr Nestle, to whom I am indebted for much valuable assistance, I have included some of these, the *Thesaurus* being beyond the reach of many students, but I trust that none are omitted which cannot be found in the usual dictionaries. I have indicated the plural only where it is not perfectly obvious otherwise. The form of participles, preterite, and imperative which has a *yod* between the second and third radicals is so common a feature of this dialect that I have given few examples of it.

ⲕ

- ⲕⲁⲃⲏ Heb. 1. 1 = *τρόπος* (probably = ⲕⲁⲃⲏ) (p. 22).
- ⲕⲁⲓⲃⲏ Rom. 12. 4 *μέλος* (p. 46).
- ⲕⲁⲓⲃⲏⲁⲓⲃⲏ (p. 138, l. 19).
- ⲕⲁⲓⲃⲏ Is. 50. 5. *οὐς* (cf. 43. 8) (p. 113). ⲕⲁⲓⲃⲏⲁⲓⲃⲏ
- Is. 35. 5 (p. 36).

- כִּיָּא pl. Joel 2. 24. ἄλως (p. 50).  
 וַאֲשֶׁר־כִּיָּא p. 77, l. 5 (εὐλογημένος).  
 יָא כִּיָּא Is. 40. 15. ζυγός (p. 97).  
 יָא אֲשֶׁר־כִּיָּא Heb. 1. 2. ἐπ' ἐσχάτου τῶν (p. 22).  
 כִּיָּא Gen. 19. 17. εἰς τὰ ὀπίσω (p. 102). אֲשֶׁר־כִּיָּא Is. 42. 17 (p. 47). אֲשֶׁר־כִּיָּא Joel 2. 3. ὀπισθεν (p. 43).  
 אֲשֶׁר־כִּיָּא Deut. 11. 4. ὀπίσω (p. 52). כִּיָּא Deut. 11. 16. ἕτερος (p. 54). יָא Is. 44. 5 (p. 38).  
 אֲשֶׁר־כִּיָּא Heb. 11. 34, 35. ἀλλότριος, ἄλλος. v. 36, ἕτερος (p. 20). כִּיָּא Deut. 13. 9. ἐπ' ἐσχάτω (p. 72).  
 אֲשֶׁר־כִּיָּא Gen. 2. 11. Εὐειλάτ (p. 84).  
 כִּיָּא כִּיָּא Is. 35. 6. ἔλαφος (p. 36).  
 כִּיָּא Rom. 12. 6, 7, 8. εἶτε (p. 50).  
 כִּיָּא אֲשֶׁר־כִּיָּא Deut. 14. 3. φάγω (p. 73). אֲשֶׁר־כִּיָּא Gen. 2. 9. βρώσις (p. 83). אֲשֶׁר־כִּיָּא Joel 1. 16. βρώμα (p. 42).  
 אֲשֶׁר־כִּיָּא Rom. 14. 15 (p. 41). אֲשֶׁר־כִּיָּא 1 Cor. 10. 3 (p. 40).  
 אֲשֶׁר־כִּיָּא Eph. 2. 19. ξένος (p. 9).  
 יָא אֲשֶׁר־כִּיָּא Is. 61. 5. ἀροτήρ (p. 107).  
 אֲשֶׁר־כִּיָּא Heb. 10. 25. ἔθος (p. 122) = אֲשֶׁר־כִּיָּא (p. 16).  
 אֲשֶׁר־כִּיָּא Job 17. 14. μήτηρ (p. 57).  
 אֲשֶׁר־כִּיָּא Gen. 6. 15. πῆχυς (p. 89).  
 אֲשֶׁר־כִּיָּא Rom. 9. 31 (πίστις) (p. 5).  
 יָא אֲשֶׁר־כִּיָּא Joel 2. 17. ἐρῶ (p. 45). יָא־כִּיָּא Is. 52. 15 = יָא־כִּיָּא (p. 116).  
 אֲשֶׁר־כִּיָּא Ps. 77. 20. πρόβατον (p. 51).  
 אֲשֶׁר־כִּיָּא Is. 35. 10. στεναγμός (p. 37); אֲשֶׁר־כִּיָּא Gen. 3. 16 (p. 86).  
 אֲשֶׁר־כִּיָּא Gen. 19. 3. παραβιάζομαι (p. 100).

𐤛𐤏𐤕	𐤏𐤁𐤏𐤕	Joel 1. 14. <i>θεραπεία</i> (p. 42).
	𐤏𐤁𐤏𐤁𐤏𐤕	Jonah 3. 6. <i>στολή</i> (p. 129).
	𐤏𐤁𐤏𐤏𐤕	pl. of 𐤏𐤁𐤏𐤏𐤕 Deut. 11. 20. <i>φλιά</i> (p. 54).
	𐤏𐤁𐤏𐤏𐤏𐤕	Is. 11. 8. <i>ἀσπίς</i> (p. 32).
𐤏𐤏𐤕	𐤏𐤏𐤏𐤕	Is. 42. 7. <i>δεσμός</i> (p. 57).
	𐤏𐤏𐤏𐤏𐤏𐤕	Galatians 4. 2. <i>ἐπίτροπος</i> (p. 34).
	𐤏𐤏𐤏𐤏𐤏𐤏𐤕	Hymn, (intercession) ( <i>πείθω</i> ) (p. 136, l. 3).
𐤏𐤏𐤕	𐤏𐤏𐤏𐤕	Is. 9. 20 (superfluous) (p. 28); Gen. 19. 28. <i>ἐπὶ πρόσωπον</i> (p. 103). 𐤏𐤏𐤏 Gen. 19. 28 (p. 103); Gen. 8. 11. <i>τὸ πρὸς</i> (p. 93).
𐤏𐤏𐤕	𐤏𐤏𐤏𐤕	Prov. 1. 18. <i>θησαυρίζω</i> (p. 104).
	𐤏𐤏𐤏𐤏𐤕	p. 70, l. 19 ( <i>ἀκολουθία</i> ).
	𐤏𐤏𐤏𐤏𐤕	Is. 35. 1. <i>κρίνον</i> (p. 36).
𐤏𐤏𐤕	𐤏𐤏𐤏𐤕	Heb. 10. 20. <i>ὁδός</i> (p. 15).
	𐤏𐤏𐤕	Ephesians 2. 2. <i>ἀήρ</i> (p. 8).
𐤏𐤏𐤕	𐤏𐤏𐤏𐤏𐤕	Joel 1. 17. <i>φάτνη</i> (p. 42).
	𐤏𐤏𐤏𐤕	2 Tim. 2. 6. <i>γεωργός</i> (p. 21).
𐤏𐤏𐤕	𐤏𐤏𐤏𐤕	Eph. 3. 18. <i>μῆκος</i> (p. 10).
	𐤏𐤏𐤏𐤏𐤕	2 Cor. 6. 6. <i>μακροθυμία</i> (p. 44).
𐤏𐤏𐤕	𐤏𐤏𐤕	Is. 8. 22. <i>κάτω</i> (p. 26). 𐤏𐤏𐤕 Is. 63. 3. <i>εἰς...</i> (p. 119). 𐤏𐤏𐤏𐤕 Psalm 87. 6. <i>κατώτατος</i> (p. 122).
	𐤏𐤏𐤏𐤏𐤕	Is. 8. 14. <i>συναντάω</i> (p. 25).
	𐤏𐤏𐤏𐤕	foundation (𐤏𐤏𐤏𐤏𐤕) (line 4, p. 137). 𐤏𐤏𐤏𐤏𐤕 Eph. 2. 20. <i>θεμέλιον</i> (p. 9). 𐤏𐤏𐤏𐤕 Heb. 1. 10. <i>θεμελιόω</i> (p. 23). 𐤏𐤏𐤏𐤏𐤕 Eph. 3. 18 (p. 10). 𐤏𐤏𐤏𐤕 Exodus 11. 2 (𐤏𐤏𐤏𐤏𐤕) (p. 68).
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\* Literally "Hallowing."







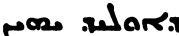













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# ERRATA.

Page	6	line	19	for		read	
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„	73	line	13	for		read	
„	89	„	1	for		read	
„	97	„	12	for		read	 <sup>1</sup>
„	104	„	11	for		read	
„	105	„	15	for		read	
„	129	„	23	for		read	

<sup>1</sup> The short limbs of the  are rubbed away in the MS.

## STUDIA SINAITICA No. V.

Mrs Gibson desires to express her regret that she made a mistake with regard to the Arabic MS. No. 445. Owing to pressure of work during the last two days of her stay at the Convent in 1895 she photographed the wrong page of this MS. for the date. The real date is on another page in the centre of the book, and is A.D. 1155.

A palimpsest leaf of Palestinian Syriac was acquired by Mrs Gibson and myself during our visit to Cairo in the year 1895. It measures 23 centimetres by 18½. The vellum is remarkably fine and white, but there is a rent at the top, and it is much frayed at the edges. The upper writing is Jacobite Syriac of the 9th century. It is in one column of 19 lines, and is evidently part of some monkish tale.

On the recto the first four lines of col. *a* were on the part which has been torn away. Column *a* begins

ॐ ..... Job 7. 21\*  
 ॐ .....  
 , ॐ .....  
 , ॐ .....  
 ॐ , ॐ .....  
 ॐ , ॐ .....  
 : ॐ .....  
 ॐ .....  
 , ॐ .....  
 , ॐ .....

\* I am obliged to Dr Nestle for identifying this passage. പ്രമാണം is evidently a contraction of പ്രമാണപത്രം.

On the verso the word **ܡܫܚܐ** in the first line of col. *a* has been cut away. Column *a* ends with **ܡܬܠܝܠܐ** in *v.* 8, and the final words were in the torn part at the top of col. *b*. The only variations in spelling from Lesson LXII. on page 88 of this volume are **ܠܡܢܐ** instead of **ܠܡܢ** in *v.* 6, and **ܕܡܢ** instead of **ܕܡܢܐ** in *v.* 7.

The remainder of col. *b* reads thus

ܐܠܐ.....ܐܠܐ ܠܡܢܐ Ps. 41. 1.

ܠܡܢܐ.....ܐܠܐ ܡܢ

ܠܡܢܐ ܡܢܐ : ܠܡܢܐ

ܡܢܐ ܡܢܐ ܡܢܐ Ps. 41. 4.

ܡܢܐ ܡܢܐ ܡܢܐ

ܡܢܐ

ܡܢܐ ܡܢܐ ܡܢܐ

ܡܢܐ ܡܢܐ ܡܢܐ

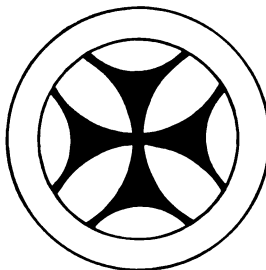
ܡܢܐ ܡܢܐ : ܡܢܐ

ܡܢܐ ܡܢܐ

ܡܢܐ ܡܢܐ

ܡܢܐ

ܡܢܐ 1 Sam. 1. 1.



ܡܢܐ ܡܢܐ

ܡܢܐ ܡܢܐ

ܡܢܐ ܡܢܐ

ܡܢܐ ܡܢܐ

ܡܢܐ ܡܢܐ

ܡܢܐ ܡܢܐ



## TRANSLATION OF HYMN.

### I.

.....<sup>1</sup>They searched to an unfathomable depth; and with perseverance they attained to Thy bosom; and they preached to the world Thy blessed and honoured One. By their intercessions, and those of all the saints, O Lord! have mercy upon us. Thine [own] Apostles, O Saviour! enlightened the whole habitable globe; and called the world from error.





Almighty Lord! glory be to Thee.

*Rubric* Rule about "We will sing with four (strings?) to Peter and Paul."

We will sing to Thee with songs, O Lord [our] God!

We will sing to Thee with songs, O Lord [our] God!

Therefore also to Thine Apostles. Thou didst send them, Lord, to the nations, that they might preach Thy kingdom,.....to which there is no beginning, and which is ineffable. We are all unitedly keeping a festival in God [to] Peter and Paul the wise men, preachers of grace, for a holy memorial. He who sanctifies everything. Peter the confirmation of the Church, and Paul the unshaken foundation.

<sup>1</sup> Dr Nestle suggests that the word which I have copied  may be . It is quite probable, but as the line does not come into my photograph, I cannot verify it, nor do I understand how I could mistake the convex curve in the second limb of a  for a .

## II.

Equal faith, wisdom, [being] like waves which conquer in the fire. In them was the spirit of truth. Peter and Paul the wise were preachers of grace, and great marvels they fulfilled in the world [against sin<sup>1</sup>]. The bow of the mighty ones became weak.

The splendour of the Spirit [changed?] Peter, and afterwards the Christ through the brightness of the revelation changed Paul to a sea of good, that they in fear amongst<sup>1</sup>.....related it.

Peter was enlightened in Zion by the coming and the grace of the Comforter, and told of Christ the Lord, as crucified, to the crucifiers.

Damascus received Paul without light, and in a shining way it had mercy on him.

He founded the faith<sup>1</sup>.....

<sup>1</sup> I can only form a dim conjecture as to the meaning of 𐌹𐌿𐌸𐌹𐌺𐌰 𐌲 and none at all as to that of 𐌹𐌿𐌸𐌹𐌺𐌰 and 𐌸𐌹𐌺𐌹𐌸𐌹𐌺𐌰.

ملل

HYMN TO SS. PETER AND PAUL.

On the following page

.....  
..... قېلېم مې ځي  
..... مې ځي مې ځي  
..... قېلېم : مې ځي  
5 ..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي  
10 ..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي  
15 ..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي  
..... مې ځي مې ځي



مل

**HYMN TO SS. PETER AND PAUL.**

וַיִּשְׁמַע יְהוָה בְּקוֹל מֹשֶׁה וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה

محمد احمد

ಕೊಪ್ಪಳ ಕೆರೆಗೆ ಹಿಂತಿರುಗಿ

הקצאת כסף למוסדות

On the page preceding

זה...העמוד...

**ഇ.എ. അ.കു.**.....

ಇದರ ಕಾರಣ.....

മാപ്പു കാ... ..

am 26. 12. ....

.....مجلس قلمی

.....محمّد بن عبد الله

ಪ್ರಶ್ನೆಗೆ ಉತ್ತರ.....

❖ כַּמֶּה קִטְרוֹת.....

ملک : .....

...K.....

ಪಾಠ : ಇದೀಗ.....

.....قہلمی کا دم

Кл.а. запис.....

≡ **ഓർ** **അ**.....

..... מלך וחסד.

မူဝါဒ ထိန်း.....

.....

HYMN TO SS. PETER AND PAUL.

Two leaves in Palestinian Syriac found by Dr Rendel Harris in the cover of the Syriac MS. No. 8. They were published by me in No. I. of *Studia Sinaitica* from a photograph taken in 1893, and were re-copied more fully from the MS. on Mount Sinai in Feb. 1895. They appear to be fragments of a hymn in honour of the Apostles Peter and Paul.

I.

5  
 10  
 15



החמדת כה מלך \* הטהרה \* מלך \*  
 14 כי חמדת \* מלך \* חמדת \* מלך \*  
 מלך \* ללל \* מלך \* מלך \* מלך \*  
 ,מלך

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ISAIAH 25. 1—3 a.

לחמדת \* מלך \* מלך \* 5  
 1 \* מלך \* מלך \* מלך \* f. 228 b  
 \* מלך \* מלך \* מלך \*  
 2 \* מלך \* מלך \* מלך \*  
 \* מלך \* מלך \* מלך \*  
 \* מלך \* מלך \* מלך \* 10  
 3 \* מלך \* מלך \* מלך \*

ff. 229 to 237 are wanting.

34 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 f. 226 b 35 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 36 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 5 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ

## ܡܠܟܐ ܡܡܚܝܡ

9 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 f. 227 a ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 10 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 11 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 f. 227 b ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 12 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 13 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 f. 228 a ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ  
 20 ܡܡܚܝܡ ܠܟ ܕܝܢ ܡܠܟܐ ܠܡܠܟܐ ܡܡܚܝܡ

26 וְהָיָה לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא  
 27 לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא  
 28 לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא  
 לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא

לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא

29 לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא  
 30 לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא  
 31 לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא  
 32 לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא  
 33 לְכָל אֶתְנָחָד לְבָנָא דְּכַסְיָא לְבָנָא דְּכַסְיָא

<sup>1</sup> Cod. אֶתְנָחָד <sup>2</sup> Cod. ,אֶתְנָחָד

6 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 7 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 f. 223 b 5 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 8 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

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ACTS 2. 22—28.

10 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 f. 224 a ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 22  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 15 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 23  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 f. 224 b ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 24  
 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ  
 20 ܡܠܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 25

<sup>1</sup> Cod. ܡܠܬܐ<sup>2</sup> Cod. ܡܠܬܐ<sup>3</sup> Cod. ܡܠܬܐ





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- 8 ⲛⲓⲁⲗ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
9 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
10 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ f. 216 b  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
11 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
3. 1 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
2 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ f. 217 a  
3 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
4 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ f. 217 b  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
5 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
6 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ f. 218 a  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
7 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ f. 218 b  
8 ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ  
ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ ⲛⲁⲛ

<sup>1</sup> Cod. *malva*



- 1 f. 212a  
 2 f. 212b  
 3 f. 213a  
 4 f. 213b  
 5 f. 213b  
 6 f. 213b  
 7 f. 213b  
 8 f. 213b  
 9 f. 213b  
 10 f. 213b  
 11 f. 213b  
 12 f. 213b



- כסוֹי חַיִּים כְּסֻפִּים אֲדִירִים כְּסֻפִּים אֲדִירִים  
 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִכְתֹּב־נָא מִלְּכֵה לִבְנֵי אֲדִירִים f. 207 b
- 10 מִי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִבְנֵי אֲדִירִים אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ 5  
 חֲסִידֵי אֲדִירִים אֲדִירִים אֲדִירִים
- 11 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִבְנֵי אֲדִירִים אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ f. 208 a
- 12 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִבְנֵי אֲדִירִים אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ 10  
 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ
- 13 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִבְנֵי אֲדִירִים אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ f. 208 b
- 14 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִבְנֵי אֲדִירִים אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ 15  
 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ
- 15 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִבְנֵי אֲדִירִים אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ f. 209 a
- 16 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִבְנֵי אֲדִירִים אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ 20  
 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ
- 17 כִּי־נָתַן מִלְּכֵה אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ  
 לִבְנֵי אֲדִירִים אֲמַרְתָּ אֲמַרְתָּ אֲמַרְתָּ f. 209 b



f. 205 b **ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ**

**ܡܡܠܐ**

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ + 1

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 2

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 3

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 4

f. 206 a ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 5

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 6

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 7

10 ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 8

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 9

f. 206 b ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 10

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 11

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 12

15 ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 13

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 14

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 15

f. 207 a ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 16

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 17

20 ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 18

ܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ ܕܡܡܠܐ 19



1 אַן אַרבעט פאַר אַן אַרבעט, אַן אַרבעט פאַר אַן אַרבעט :  
 אַרבעט אַרבעט : אַרבעט אַרבעט, אַרבעט אַרבעט f. 204 a  
 2 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט 5  
 3 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 4 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט : אַרבעט אַרבעט f. 204 b  
 5 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט 10  
 6 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 7 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 8 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט 15 f. 205 a  
 9 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 10 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט 20  
 11 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט  
 אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט אַרבעט

<sup>1</sup> Cod. **စိတ္တ**      <sup>2</sup> Cod. **နန္ဒာ**      <sup>3</sup> Cod. **အာဇာနည်**

٢٣ حكا : مذهب فلاحیہ حکم و رسم : نسۃ

24. അത്ഭുതം നോക്കൂ ഏകദേശം ൧൦൦൦ ഏക്കർ

[illegible][illegible]

≡ כעכ / אכ ל חכ ≡ ל Heb.10.19

[illegible]

= ~~sewa~~ ~~lyk~~ kind









81

مَنك لَدِ حَقِّكَم حَقَّتْ

<sup>1</sup> The first clause of v. 13 is wanting.



117





- 10 אֶת־הַחַיִּים וְהַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 11 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים 5 f. 191 b  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 12 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים 10

אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים

- 18 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים f. 192 a  
 19 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 20 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים 15  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 21 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים f. 192 b  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים  
 אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים אֶת־הַחַיִּים 20

114

10 ✧ קטנא ופא קינא מנאנא לל ✧ קטנא  
 קטנא קינא קטנא קטנא קטנא  
 11 קטנא ופא קינא קטנא קטנא קטנא  
 Ps. 40. 6 קטנא ופא קינא קטנא קטנא קטנא  
 קטנא ופא קינא קטנא קטנא קטנא  
 Ps. 40. 1 קטנא ופא קינא קטנא קטנא קטנא  
 קטנא ופא קינא קטנא קטנא קטנא

קטנא ופא קינא קטנא קטנא קטנא

4 קטנא ופא קינא קטנא קטנא קטנא f. 189 a  
 5 קטנא ופא קינא קטנא קטנא קטנא  
 10 קטנא ופא קינא קטנא קטנא קטנא  
 קטנא ופא קינא קטנא קטנא קטנא  
 קטנא ופא קינא קטנא קטנא קטנא  
 6 קטנא ופא קינא קטנא קטנא קטנא  
 7 קטנא ופא קינא קטנא קטנא קטנא  
 15 קטנא ופא קינא קטנא קטנא קטנא  
 קטנא ופא קינא קטנא קטנא קטנא f. 189 b  
 8 קטנא ופא קינא קטנא קטנא קטנא  
 קטנא ופא קינא קטנא קטנא קטנא  
 9a קטנא ופא קינא קטנא קטנא קטנא  
 20 קטנא ופא קינא קטנא קטנא קטנא





[Gal. 6. 14—18  
Isaiah 3. 9 b—15

GALATIANS 6. 14—18.

ISAIAH 3. 9b—15.

III



על פניו ה' אל'ו'ם

23 כן אכלו כן שבו כן שבו כן שבו כן שבו  
 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 24 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 25 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 26 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 27 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 28 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 29 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 30 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם  
 31 חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם חסדו ה' אל'ו'ם

184 a

f. 184 b

<sup>1</sup> Cod. מנחם









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3

\* Kumbha, Kumbha, Kumbha, Kumbha, Kumbha f. 176a  
 , Kumbha, Kumbha, Kumbha, Kumbha, Kumbha 5

GENESIS **22.** 1—19.

1 אלהים אלהינו יהוה אחד :  
2 אלהים אחד יהוה אחד : אלהים אחד יהוה אחד :  
3 אלהים אחד יהוה אחד : אלהים אחד יהוה אחד :  
4 אלהים אחד יהוה אחד : אלהים אחד יהוה אחד :  
5 אלהים אחד יהוה אחד : אלהים אחד יהוה אחד :  
6 אלהים אחד יהוה אחד : אלהים אחד יהוה אחד :

<sup>1</sup> Cod. *modus*



15 ܐܝܬܐ ܕܡܠܟܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 16 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 17 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 18 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 f. 174 b ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 19 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ

10 ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 f. 175 a ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ 11 b  
 12 ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 13 ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 15 ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 f. 175 b ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ 14  
 ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ  
 ܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ Ps. 40. 1

<sup>1</sup> Cod. ܡܕܢܚܐ

- 27 מלך נאמא ונא נאמא נאמא<sup>1</sup> נאמא • נאמא  
 28 נאמא נאמא נאמא נאמא • נאמא נאמא נאמא  
 נאמא נאמא נאמא • נאמא נאמא נאמא  
 • נאמא נאמא נאמא נאמא נאמא  
 29 נאמא נאמא נאמא נאמא נאמא • נאמא  
 נאמא נאמא נאמא נאמא נאמא • נאמא  
 נאמא נאמא נאמא נאמא נאמא  
 30 נאמא נאמא נאמא נאמא נאמא • נאמא  
 נאמא נאמא נאמא נאמא נאמא • נאמא  
 נאמא נאמא נאמא נאמא נאמא • נאמא  
 • נאמא נאמא נאמא נאמא

- 10 נאמא נאמא נאמא נאמא נאמא • נאמא  
 11 נאמא נאמא נאמא נאמא נאמא • נאמא  
 נאמא נאמא נאמא נאמא נאמא • נאמא  
 12 נאמא נאמא נאמא נאמא נאמא • נאמא  
 13 נאמא נאמא נאמא נאמא נאמא • נאמא  
 14 נאמא נאמא נאמא נאמא נאמא • נאמא

<sup>1</sup> Cod. נאמא



- ✠ ܠܗܘܝܬܐ ܠܡܥܬܝܬܐ ܕܥܡܐ ܕܐܢܐ ܠܐ  
 ܡܕܝܬܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 16  
 ✠ ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 f. 171 a ✠ ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 17  
 5 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 18, 19  
 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 f. 171 b 10 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 20  
 ✠ ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 21  
 ✠ ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 15 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 22  
 f. 172 a ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 23  
 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 24  
 ✠ ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 20 ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 25  
 ✠ ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ  
 f. 172 b ܠܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ ܡܡܠܟܐ 26



101









מתן קולו, כי יעבדוהו

f. 161 a

9 כי יעבדוהו כי יעבדוהו כי יעבדוהו  
 כי יעבדוהו כי יעבדוהו כי יעבדוהו  
 כי יעבדוהו כי יעבדוהו כי יעבדוהו

10 כי יעבדוהו כי יעבדוהו כי יעבדוהו

11 כי יעבדוהו כי יעבדוהו כי יעבדוהו

f. 161 b

12 כי יעבדוהו כי יעבדוהו כי יעבדוהו

13 כי יעבדוהו כי יעבדוהו כי יעבדוהו

14 כי יעבדוהו כי יעבדוהו כי יעבדוהו

15 כי יעבדוהו כי יעבדוהו כי יעבדוהו

16 כי יעבדוהו כי יעבדוהו כי יעבדוהו

f. 162 a

17 כי יעבדוהו כי יעבדוהו כי יעבדוהו

כי יעבדוהו כי יעבדוהו כי יעבדוהו

כי יעבדוהו כי יעבדוהו כי יעבדוהו

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כי יעבדוהו כי יעבדוהו כי יעבדוהו





מִיָּדָהּ, כִּי אֵלֶיךָ יָבֹאוּ

f. 161 a

9 † לֵאמֹר יְיָ אֱלֹהֵינוּ יִשְׁמַע וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

כִּי חָלַלְנוּ מִלֵּי מִלֵּי וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

10 אֲלֵמָה † כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

11 כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

f. 161 b

יְיָ אֱלֹהֵינוּ יִשְׁמַע וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

12 כִּי חָלַלְנוּ מִלֵּי מִלֵּי וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

10 אֲלֵמָה † כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

13 אֲלֵמָה † כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

f. 162 a

14 כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

כִּי חָלַלְנוּ מִלֵּי מִלֵּי וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

15 אֲלֵמָה † כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

כִּי חָלַלְנוּ מִלֵּי מִלֵּי וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

16 אֲלֵמָה † כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

f. 162 b

17 לֵאמֹר יְיָ אֱלֹהֵינוּ יִשְׁמַע וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

כִּי חָלַלְנוּ מִלֵּי מִלֵּי וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

Ps. 24. 1  
Ps. 24. 2

כִּי חָלַלְנוּ מִלֵּי מִלֵּי וְיִשְׁמַע יְיָ אֱלֹהֵינוּ

כִּי אֵלֵינוּ יָבֹאוּ לְהַשְׁמִיעַ אֵלֵינוּ

ܡܬܝܢ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ

- ܡܪܝܬܐ ܡܢ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 1  
 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 2  
 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 3  
 f. 159 b 5 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 4  
 ܕܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 5  
 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 6  
 f. 160 a ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 7  
 10 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 8  
 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 9  
 f. 160 b 15 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 10  
 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ 11  
 ܡܪܝܬܐ ܕܝܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ



- 7 אֱלֹהִים יָרָא אֶת הָאָדָם וְהָאִשָּׁה כִּי רָעוּ בְּעֵינָיו  
 8 חַטָּאת וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 9 כִּי הָיְתָה חַטָּאת וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 10 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 5 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 11 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 12 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 10 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 13 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 14 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 15 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 15 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 16 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 17 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 20 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 17 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 18 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 19 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה  
 15 וְהָאִשָּׁה הָיְתָה לְבָרָה לַאֲדָמָה

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- 5 \* כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם  
6 כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם  
7 כְּשֵׁם \* כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם f. 152 a  
8 כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם  
9 \* כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם  
10 \* כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם f. 152 b  
11 כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם  
12 כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם f. 153 a  
13 כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם  
14 כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם  
15, 16 \* כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם f. 153 b  
17 \* כְּשֵׁם כְּשֵׁם כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם \* כְּשֵׁם כְּשֵׁם

f. 150a  
 18 \* כִּי תֵּקַח אֶת הָאֲרֶז וְהָעֵץ וְהַבֹּשֶׂם וְהַכֹּסֶם וְהַלֵּבָנוֹן  
 19 \* וְהַגִּבְעוֹל וְהַחֲמִצִּים וְהַדְּבַשׁ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 5 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 20 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 21 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 f. 150b  
 22 \* sic וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 23 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 10 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 24 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 f. 151a 15  
 8. 1 \* וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ וְהַחֲמוֹץ  
 : וְהַחֲמוֹץ וְהַחֲמוֹץ : וְהַחֲמוֹץ וְהַחֲמוֹץ : וְהַחֲמוֹץ  
 וְהַחֲמוֹץ : וְהַחֲמוֹץ וְהַחֲמוֹץ : וְהַחֲמוֹץ וְהַחֲמוֹץ :  
 \* וְהַחֲמוֹץ וְהַחֲמוֹץ : וְהַחֲמוֹץ וְהַחֲמוֹץ : וְהַחֲמוֹץ  
 20 \* וְהַחֲמוֹץ וְהַחֲמוֹץ : וְהַחֲמוֹץ וְהַחֲמוֹץ : וְהַחֲמוֹץ  
 f. 151b  
 4 \* וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ  
 \* וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ  
 \* וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ  
 \* וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ : וְהַחֲמוֹץ



- 5 כה הַבְּרִיָּהּ כִּי נִשְׁאַף הָאָדָם בְּחַבְּרָתוֹ וְאֵלֶּיךָ לֵאמֹר 5 f. 147 b  
 6 כה הַפֶּה הַזֶּה הָאָדָם וְאֵלֶּיךָ לֵאמֹר כִּי הָאָדָם  
 כִּי הָאָדָם לֵאמֹר כִּי הָאָדָם לֵאמֹר 6  
 7 וְהָאָדָם לֵאמֹר כִּי הָאָדָם לֵאמֹר 7  
 8 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 5  
 9 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 9 f. 148 a  
 10 וְהָאָדָם לֵאמֹר כִּי הָאָדָם לֵאמֹר 10  
 11 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 11 f. 148 b  
 12 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 12  
 13 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 13  
 14 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 14 f. 149 a  
 15 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 15  
 16 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 16 f. 149 b  
 17 לַחֲבֵרָה לְבָרָה לֵאמֹר כִּי הָאָדָם לֵאמֹר 17

<sup>1</sup> One clause of v. 8 is omitted.





ⲕⲙⲗⲏ ⲛⲁⲓⲉ ⲛⲓⲉⲣ ⲙⲓ ⲕⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

Ps. 64. 1

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

Ps. 64. 5

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

f. 144 a

ⲕⲁⲓⲁⲓ

63

GENESIS 6. 9—9. 19.

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

5

9 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

10 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

11 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

12 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ 10 f. 144 b

13 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

14 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

15 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

15 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ f. 145 a

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

16 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

17 ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ ⲕⲁⲓⲁⲓ

<sup>1</sup> Cod. ⲕⲁⲓⲁⲓ





- 20 מַחְשָׁבֹה אֶת־כֹּחַ אֶת־לֵב • אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 21 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 22 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 23 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 24 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב

## 61

## PROVERBS 1. 1-9.

אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב

- 1 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 2 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 3 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 4 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 5 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 6 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב  
 7 אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב אֶת־לֵב



- 9 ܝܬܪܐ ܕܢܗܪ ܕܡܠܟ ܕܝܡܐ ܕܡܥܬܝܥܬܐ ܕܡܠܟ 9  
 10 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 10  
 11 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 11  
 12 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 12  
 13 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 13  
 14 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 14  
 15 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 15  
 16 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 16  
 17 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 17  
 18 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 18  
 19 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 19  
 20 ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ ܕܡܠܟ ܕܡܥܬܝܥܬܐ 20

- ൧ <sup>1</sup> f. 136 a  
 24 f. 136 b  
 25 f. 137 a  
 3. 1 f. 137 b  
 2 f. 137 b  
 3 f. 137 b  
 4 f. 137 b  
 5 f. 137 b  
 6 f. 137 b  
 7 f. 137 b  
 8 f. 138 a

<sup>1</sup> Cod. *il*



- 11 ܡܬܥܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ  
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 f. 134 a ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ 13  
 5 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ  
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 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ 15  
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 f. 134 b ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ 16  
 10 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ  
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 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ  
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 f. 135 a ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ 19  
 15 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ  
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 20 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ  
 f. 135 b ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ 21  
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 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ  
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 ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ



83

82



- \* כחא כחא כחא \* אמתא כחא כחא f. 127 b  
 11 \* כחא כחא כחא \* כחא כחא כחא  
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 12 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא f. 128 a  
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 14 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא 10 f. 128 b  
 אמתא כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא  
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 15 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא  
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 16 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא 15 f. 129 a  
 אמתא כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא  
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 17 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא  
 18 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא  
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 19 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא 20  
 20 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא f. 129 b  
 אמתא כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא  
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 21 \* כחא כחא כחא כחא כחא כחא כחא כחא כחא כחא

<sup>1</sup> Deest מא

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A PALESTINIAN

[Ephesians 1. 3—14]

- 4 ✠ הוּ יְהוָה כִּי לֹא יָדָע מִי כִּי יֵשׁוּעַ בְּרִיתוֹ  
מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל כִּי יֵשׁוּעַ בְּרִיתוֹ f. 124 a
- 5 ✠ הוּ יֵשׁוּעַ בְּרִיתוֹ • כִּי לֹא יָדָע מִיָּד הָאֵל  
כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל
- 6 מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל 5
- 7 כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל
- 8 כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל  
כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל
- 9 מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל f. 124 b
- 10 מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל 10
- 11 מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל  
כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל f. 125 a
- 12 מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל 15
- 13 מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל  
כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל
- 14 מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל f. 125 b
- כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל 20
- כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל • כִּי לֹא יָדָע מִיָּד הָאֵל



**حبيب**

16 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה  
 חֲלָלְתִּי אֶת שְׁמִי וְנִשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה  
 17 אֲנִי הָיִיתִי כְּשֶׁנִּשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה  
 וְנִשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה  
 5 וְנִשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה  
 וְנִשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה  
 18 וְנִשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה  
 וְנִשְׁכַּחְתִּי אֶת אֱלֹהֵי יְהוָה

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**PSALMS 97. 8, 1, 8. 1, 2.**

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464      465      466      467      468      469      470      471      472      473      474      475      476      477      478      479      480      481      482      483      484      485      486      487      488      489      490      491      492      493      494      495      496      497      498      499      500      501      502      503      504      505      506      507      508      509      510      511      512      513      514      515      516      517      518      519      520      521      522      523      524      525      526      527      528      529      530      531      532      533      534      535      536      537      538      539      540      541      542      543      544      545      546      547      548      549      550      551      552      553      554      555      556      557      558      559      560      561      562      563      564      565      566      567      568      569      570      571      572      573      574      575      576      577      578      579      580      581      582      583      584      585      586      587      588      589      590      591      592      593      594      595      596      597      598      599      600      601      602      603      604      605      606      607      608      609      610      611      612      613      614      615      616      617      618      619      620      621      622      623      624      625      626      627      628      629      630      631      632      633      634      635      636      637      638      639      640      641      642      643      644      645      646      647      648      649      650      651      652      653      654      655      656      657      658      659      660      661      662      663      664      665      666      667      668      669      670      671      672      673      674      675      676      677      678      679      680      681      682      683      684      685      686      687      688      689      690      691      692      693      694      695      696      697      698      699      700      701      702      703      704      705      706     

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**EPHESIANS 1. 3—14.**

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- ⲕⲁⲕⲁ ⲡⲓⲛⲁⲩ ⲛⲓ ⲛⲟⲩ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ 10  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
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 f. 119b 5 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ 11, 12  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 10 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 f. 120a ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 15 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 f. 120b ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ 17  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
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 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ  
 20 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ 19  
 ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ ⲛⲉⲧⲉ



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- 1 ܡܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ  
 2 ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ  
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 5 ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ  
 f. 115b ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ 5  
 6 ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ  
 7 ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ  
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 10 sic ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ 9  
 f. 116a ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ  
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 f. 116b ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ 14  
 15 ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ  
 16 ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ  
 20 ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ 17  
 ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ

<sup>1</sup> Cod. ܠܬܕ



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<sup>1</sup> Cod. אחשבה





<sup>1</sup> Cod. 7927

PSALM 86. 1, 15, 16 a.

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DEUTERONOMY 12. 28—14. 3.

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<sup>1</sup> Cod. ⲛⲓⲁⲓ





- 13 כסאִי פֿאָר קִינא : קִינא־לִי מִיִּפְּאָר עֵאָר פֿאָר f. 102 b  
 מִלֵּאָר \* מִלֵּאָר קִינא מִלֵּאָר קִינא לֵאָר קִינא<sup>1</sup>  
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 14 מִלֵּאָר \* מִלֵּאָר קִינא מִלֵּאָר לֵאָר קִינא f. 103 a  
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 15 \* מִלֵּאָר קִינא קִינא \* מִלֵּאָר קִינא קִינא  
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 קִינא \* מִלֵּאָר קִינא קִינא קִינא 10 f. 103 b  
 16 מִלֵּאָר קִינא קִינא מִלֵּאָר קִינא \* מִלֵּאָר קִינא  
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 17 מִלֵּאָר קִינא קִינא \* מִלֵּאָר קִינא קִינא  
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 18 מִלֵּאָר קִינא קִינא \* מִלֵּאָר קִינא קִינא 15  
 19 מִלֵּאָר קִינא קִינא \* מִלֵּאָר קִינא קִינא f. 104 a  
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 21 קִינא קִינא \* מִלֵּאָר קִינא קִינא 20  
 קִינא קִינא \* מִלֵּאָר קִינא קִינא  
 22 קִינא קִינא \* מִלֵּאָר קִינא קִינא  
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<sup>1</sup> Cod. קִינא־לִי



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 ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ 12  
 ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ  
 ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ  
 ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ ܕܡܡܬܐ

<sup>1</sup> Cod. ܐܡܡܬܐ

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EXODUS 10. 1—11. 10.

9







- 25 f. 95 a  
 26 f. 95 b  
 27 f. 95 b  
 28 f. 95 b  
 29 f. 95 b  
 30 f. 95 b  
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 91 f. 95 b  
 92 f. 95 b  
 93 f. 95 b  
 94 f. 95 b  
 95 f. 95 b  
 96 f. 95 b  
 97 f. 95 b  
 98 f. 95 b  
 99 f. 95 b  
 100 f. 95 b

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 15

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 16

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 17

5 ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 18

f. 93 b

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 19

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

10 ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

f. 94 a

20 ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 21

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

15 ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 22

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 23

f. 94 b

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

20 ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 24

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ 25

ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ ܬܬܝܬ



61





3  
 4  
 5  
 10

ff. 86, 87 are missing.

[illegible]

f. 88 b





10 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ f. 82a  
 11 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 12 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 13 מִיָּבִיט הַיָּם מִיָּבִיט הַיָּם 5  
 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 14 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 15 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 16 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ 10 f. 82b

מִיָּבִיט הַיָּם מִיָּבִיט הַיָּם

5 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ sic  
 6 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ 15 f. 83a  
 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 7 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ  
 8 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ 20  
 אֵלֶּה הַיּוֹם לְיָהוָה אֱלֹהֵינוּ f. 83b

6 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 7 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 8 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 9 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 10 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ

f. 80 missing.

f. 81a ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ 21  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ 22  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ 23  
 17. 1 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 15 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ 4  
 f. 81b ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ 5  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ 6  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ  
 20 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ 8  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ 9  
 ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ ܕܠܡ ܕܡܚܕ ܕܗ



24 אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה f. 78 a  
 25 אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה f. 78 b  
 26 אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה  
 27 אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה  
 28 אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה f. 79 a  
 15 אֲנִי כִּי אֶמָּוֶה

1, 2 אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה  
 3 אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה  
 4, 5 אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה אֲנִי כִּי אֶמָּוֶה f. 79 b



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<sup>1</sup> Cod. അർദ്ധം



- 11 כִּי תִשָּׁאֵל אֶת ה' אֱלֹהֶיךָ וְאָמַרְתָּ כִּי  
12 אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
כִּי תִשָּׁאֵל אֶת ה' אֱלֹהֶיךָ וְאָמַרְתָּ  
13 אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
14 אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם 5  
15 אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
16 a אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם f. 71 a

- כִּי תִשָּׁאֵל אֶת ה' אֱלֹהֶיךָ וְאָמַרְתָּ כִּי Ps. 77. 20  
כִּי תִשָּׁאֵל אֶת ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם Ps. 77. 1  
כִּי תִשָּׁאֵל אֶת ה' אֱלֹהֶיךָ וְאָמַרְתָּ כִּי  
כִי תִשָּׁאֵל אֶת ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
כִּי תִשָּׁאֵל אֶת ה' אֱלֹהֶיךָ וְאָמַרְתָּ כִּי  
12 אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם + Deut. 10. 12  
אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
כִּי תִשָּׁאֵל אֶת ה' אֱלֹהֶיךָ וְאָמַרְתָּ כִּי 15 f. 71 b  
אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
כִּי תִשָּׁאֵל אֶת ה' אֱלֹהֶיךָ וְאָמַרְתָּ כִּי  
13 אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
14 אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם  
15 אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם 20  
אֵלֶיךָ ה' אֱלֹהֵינוּ אֵל רַחוּם וְרַחוּם f. 72 a  
1 Cod. אֵלֶיךָ





9 \*כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי \* אֲמַלֵּא \* אֲמַלֵּא  
 כִּי־כִי־כִי \* אֲמַלֵּא בְּכִי־כִי־כִי \* אֲמַלֵּא  
 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא f. 68 a  
 10 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא 5  
 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא  
 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא  
 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא  
 11 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא  
 12 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא 10  
 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא f. 68 b  
 13 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא  
 14 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא  
 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא  
 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא 15  
 \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא \* אֲמַלֵּא

21 \* כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי \* כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי  
 22 \* כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי \* כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי f. 69 a  
 \* כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי \* כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי 20  
 23 \* כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי \* כִּי־יִשְׁמַח אֱלֹהִים בְּכִי־כִי־כִי

- ܠܐ ܕܡܕܝܬܐ ܐܠܝܬܐ ܐܡܢ ܠܐ ܡܠ ܐܠܬܐ  
 ܕܝܕܐ ܐܡܠܬ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 25  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 f. 66b ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 5 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 43. 1  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 2  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 10 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 3  
 f. 67a ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 4  
 15 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 5  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 6  
 f. 67b 20 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 7  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ  
 ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ ܕܡܢ 8





19 ܡܠܟܐ ܕܝܫܘܥ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 f. 64 a 5 ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ 20  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ,ܡܫܝܚ

## 41

## ROMANS 12. 1—5.

10 ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ 1  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 f. 64 b ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ 2  
 15 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ 3  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 20 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ  
 ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ 4

<sup>1</sup> ,ܡܫܝܚ is here inserted by a later hand.

10 שִׁמְעוּ יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל

40

JOEL 2. 12—20.

וְהָיָה כִּי יִשְׁמַע יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל

5 וְהָיָה

12 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל  
13 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל  
14 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל  
15 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל  
16 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל  
17 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל  
18 וְהָיָה כִּי יִשְׁמַע יְהוָה בְּחִינֵי הַיָּם וּבְחִינֵי הַנָּחַל  
וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל וּבְחִינֵי הַנָּחַל





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<sup>1</sup> Cod. 3.28.20

I Cor. 10. 1-4  
Rom. 14. 14-15. 6

SYRIAC LECTIONARY.

ܡܠܟܐ

ܐܝܡܐ ܢܚܝܠ ܐܝܬܝܢ ܢܚܐܐ ܡܕܝܢܐ ܝܥܪܝܬ ܕܢܚܠ 4  
ܐܝܬܝܬܝܢ ܥܡ ܡܕܝܢܐ ܢܚܐܐ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ  
ܕܢܚܠ ܢܚܐܐ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ 5  
ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ 6  
f. 56 a 5 ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ  
ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ

36

I CORINTHIANS 10. 1-4

ܕܝܠ ܢܚܐܐ ܢܚܐܐ ܢܚܐܐ ܢܚܐܐ 1  
ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ  
ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ  
10 ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ 2  
ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ 3  
f. 56 b ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ 4  
ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ  
ܥܡ ܡܕܝܢܐ

37

ROMANS 14. 14-15. 6.

15 ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ  
ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ 14  
ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ  
ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ ܥܡ ܡܕܝܢܐ

<sup>1</sup> Cod. ܡܕܝܢܐ



TITUS **2**. 11—15.

ಕರ್ನಾಟಕ ಸರ್ಕಾರದ ಆದೇಶ

II : നമ്പരം തിരിച്ചിട്ടുണ്ട് ദിനപത്രം തിരിച്ചിട്ടുണ്ട് ദിനപത്രം f. 54 b

<sup>12</sup> חסד לחל חסד ייחודי : לבדו הנפשי  
כיוצא בחבשדות חילוק : לבדו הכולל  
<sup>5</sup> סגורם : חסד האמת נע כחלק חילוק :

13 *אמלכא מדיאבאדחא מכלאליא כדא איהא*

[illegible]

10 למה \* חמור כבודו \* חלם 15  
חלל חמור חלל חמור: אה ד, לה  
חמור חמור חמור

ISAIAH 12. 1—6.

משה למנהג המנהגים משה למנהג המנהגים

[illegible]

2. כדא ד' חסדא, מלך נח ד' חסדא ד' חסדא  
 ד' חסדא ד' חסדא : מלך נח ד' חסדא  
 ד' חסדא ד' חסדא ד' חסדא ד' חסדא

[illegible]



37



20  
 21  
 f. 50a

[illegible]

<sup>1</sup> Codex א



5 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 6 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ f. 48b  
 7 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 8 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 9 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 10 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 11 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 12 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ f. 49a  
 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ

15 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 16 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 17 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 18 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 19 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ f. 49b  
 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ  
 וְכִי תֵּן לִי מִלְּךָ וְכִי תֵּן לִי מִלְּךָ

29 ܡܥܬܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ  
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 5 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ  
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 6 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ  
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 7 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ  
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15 ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ ܕܥܡܪܝܢ  
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<sup>1</sup> Cod. **ᠮᠠᠳᠤ**

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- 3 אֱלֹהִים כָּתוּב : אֲפֹסֶל כָּתוּב : אֲבָל כָּתוּב :  
חַבְּרָה : אֲפֹסֶל : אֲבָל : אֲפֹסֶל : אֲבָל :  
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4 אֱלֹהִים : אֲפֹסֶל : אֲפֹסֶל : אֲפֹסֶל :  
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12 אֲפֹסֶל : אֲפֹסֶל : אֲפֹסֶל : אֲפֹסֶל :  
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حیدر

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אלא גאון אגאון יומא

مجلسه

[illegible]



- 4 אֲנִי הָיִיתִי כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 5 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 6 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 7 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 8 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 9 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 10 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 11 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 12 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם  
 13 וְהַחֹשֶׁךְ הָיָה כְּשֶׁנִּסְתָּרָה הַחֵשֶׁךְ מִן הַיּוֹם

<sup>1</sup> Cod. אֲנִי הָיִיתִי

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25

MICAH 5. 2—5.

2 מִיִּשְׁרָאֵל מִבְּלֵיתָא מִן חֵטְאֵי חֵטְאֵי כִּי  
לִשְׁמֵי חֵטְאֵי חֵטְאֵי לִי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
3 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
4 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
5 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
10 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי

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PROVERBS 1. 1—9.

1 מִיִּשְׁרָאֵל מִבְּלֵיתָא מִן חֵטְאֵי חֵטְאֵי  
2 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
3 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
4 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
5 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
6 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי  
7 חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי חֵטְאֵי



9 ܠܗܝܠ ܕܢܝܢ ܕܡܠܟܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
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 10 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
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 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
 12 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
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 10, 11 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ 10  
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 13 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ f. 30 a  
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 14 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ 15  
 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
 15 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ  
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 16 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ 20 f. 30 b  
 ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ ܕܡܕܢܝܢ

**f. 28 a**

**HEBREWS 1. 1—12.**

**f. 28b**

f. 29a

כסוֹתֵיכֶם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם

II TIMOTHY 1. 16—2. 10.

- 16 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
17 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
18 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
2. 1 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם f. 27 a  
2 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
10 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
3 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
4 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
5 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
15 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
6 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם f. 27 b  
7 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
8 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
9 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם  
10 כְּמִלְכֵּי הַיָּם וְכִסְיוֹתֵיכֶם לְחִלּוֹתֵיכֶם וְכִסְיוֹתֵיכֶם





HEBREWS 10, 32—38.

32 **הַיְּמִין לְפָנֶיךָ יְיָ אֱלֹהֵינוּ**  
 33 הַיְּמִין לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 34 הַיְּמִין לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 35 הַיְּמִין לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 36 הַיְּמִין לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 37 הַיְּמִין לְפָנֶיךָ יְיָ אֱלֹהֵינוּ  
 38 הַיְּמִין לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

HEBREWS 11. 32—40.

[illegible]

<sup>1</sup> Cod. **ସାଧୁନ**



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<sup>1</sup> Cod. א





כחצו קינח ונחצוהו וכל חביו כחצו \* כח  
 12 ונח וכל ח כח קינח \* וכל ח כח חצו ונח  
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HEBREWS 10. 19—25.

19 ונח חצו ונח חצו \* ונח חצו ונח חצו 15  
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**HEBREWS 2. 11—18.**

**HEBREWS 9. 11—15.**

14



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## 12

## COLOSSIANS 1. 12—20.

- f. 14a ܠܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ 12  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ 13  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ 14  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ 15  
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ 16  
f. 14b ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ  
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f. 15a ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ 19, 20  
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f. 13a

4 אֶתְּנֶה אֶתְּנֶה : sic אֶתְּנֶה אֶתְּנֶה  
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f. 13b

## 9

## EPHESIANS 3. 14—21.

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**EPHESIANS 2. 13—22.**

[illegible]





17 f. 7 b  
 21 f. 8 a  
 6. 1 f. 8 b  
 2 f. 8 c  
 5 f. 8 d  
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## EPHESIANS 1. 17—2. 3.

17 לשׁוֹן בְּהִיבְרָה דִּיל רִמְיָהּ כְּבִיבְרָה + לְבָבָא  
 18 f. 8 a  
 19 f. 8 b  
 20 f. 8 c  
 21 f. 8 d  
 22 f. 8 e  
 23

<sup>1</sup> Cod. רִמְיָהּ<sup>2</sup> Cod. רִמְיָהּ



4

ROMANS 9. 30—10. 10.

30 **לשׁוֹן שׁוֹכֵן יִשְׂרָאֵל חֲבִיתִים** sic **כִּי אֵלֶּה** f. 5 a  
 כִּי אֵלֶּה יִשְׂרָאֵל לֵבָבָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 31 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 32 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא 5  
 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 33 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 10. 1 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא f. 5 b  
 2 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא 10  
 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 3 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 4 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 5 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא 15  
 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא f. 6 a  
 6 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
 7 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא  
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 8 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא 20  
 דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא דִּלְהוֹתָא









# A PALESTINIAN SYRIAC LECTIONARY.

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ROMANS 5. 1—5.

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